



SENTENTIAE PVERILES:

TRANSLATED
Grammatically;

Leading the Learner, as
by the hand, to construe right, parse,
make and proove the same Latin; al-
so to gette both the matter and
phrase contained therein,
most speedily and surely
without inconvenience.

*Don for the benefit of all Grammar-schools;
chiefly in ruder countries and places.*

The vse heerof you shall see after, in the
Preface to the carefull School-master,
and more fully in the Gram-
mar-school, Chap.8.

Try according to the direction following, and then iudge.

The third Edition; made much more plain,
perfect and profitable.

LONDON,
Printed by H.L. for Thomas Man. 1622.

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To the Noble & hope-
full yong Lord, *Ferdinando*, Lord
Hastings, *Sonne and Heir appa-*
rant of the right Honora-
ble, the Earle of
Huntingdon.

TO promise, is the easiest mat-
ter of all other, right Noble
Lord: but, in things of mo-
ment, all the difficulty is in perform-
ance. How I have engaged my self to
your most Honorable Parents, by pub-
lique acknowledgement of the bond of
my duty for their many favours, and
by protestation of my desire ever to
witness my thankfulness in seeking the
advancement of them and their Noble
House, it is well knowne to all. Can I
then bee blamed, if I study to perform
that unto their worthy Progeny, which

The Epistle Dedicatory.

I am not able to doo to their Honours otherwise? that as your Lordship, with all the Noble Of-spring of that most renowned Familie, do excell in birth: so you may in all singular Learning, wherein true Nobility doth chiefly consist, and whereby you may bee admired and honoured of all. When Nobilitie hath all parts of rare wisdom to govern it, then is it as the goodliest ship, having winde at will, under the rule of a skilfull Master; so as it shall ever sail safely in the midst of most perilous rocks and boisterous storms. To this end hath this been my first desire towards your Lordship, that the entry to all good learning may be most easie unto you, and full of all sweet delight. Though all my school-labours are yours in this respect, that they have been of later yeers more specially intended for your Lordship above others, and proceeded in principally by the favour of my Honorable Lord; yet heerin have I thought it most fit to signifie this du-

ty.

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The Epistle Dedicatory.

ty: because, howsoever it bee the least
of all my endeavours for your Lord-
ship, yet it is for your entrance into your
Latine-studies, and the first of those
Grammaticall translations, by which
God hath vouchsafed mee an undoub-
ted hope of a perpetuall benefit to come
to all schools and good learning; in set-
ting all the younger sort in the high-
way, and guiding them by the hand
how to study & proceed almost of them
selves, to go through all their first usua-
all Authors with much certainty, plea-
sant delight, and double fruit, and that
almost in one half of the time which is
ordinarily spent in them: which, expe-
rience will demonstrate to all, and this
little book may give sufficient triall of.
So that your Lordship may have pass
through all the difficulties of learning,
before you have felt what any pains of
learning doo mean: And that that part
which hath been wont to be the discour-
agement of the little ones, may bee
made unto them the pleasantest of all;

The Epistle Dedicatory.

to their exceeding ioy, with the comfourt
of all both parents and instructors. Al-
so for the little book it selfe, which I
have thus made choice of to shew the
first trial in, according as twas gathered
of purpose for the first enterers into
Latin: although it be small in quanti-
ty, yet the worth of it truely knowne, &
it rightly used, shall be found above the
weight of it in the finest gold; for that
there are contained in it so many wise
sentences of most learned men, as shall
at the very first give your Lordshippe
a true taste of all kinde of that wisdom
which shall so much adorn you, and al-
so furnish you with words to expresse
the same. Which, after that you are
once perfect in the first grounds of
Grammar (as you may soon be, by the
plain direction which I have laboured
to prepare for you in the questions cal-
led The Posing of the parts of the Ac-
cidence and Grammar) by the help of
this translation having these sentences
in English, first perfectly in your un-
derstanding,

The Epistle Dedicatory.

derstanding, you shall have both matter and phrase in Latine to slowe into your remembrance, without either toiling minde, or overcharging memorie at all. For the manner of the use heerof, and of the rest of this kinde, that your Lordship may reap the benefit of them, and of all my travells for you, I referre your Director unto that which I have written in my Grāmār-school, and in my advice to the carefull school-master, in the Preface following. These first-fruits of my most dutifull affection being accepted according to my entirest desire towards your lasting Honour, I have iust cause to hope, that by the time that your Lordship shall bee meet to proceed to higher studies, our most gracious and onely wise God, who hath thus begun, will make the whole way to the top of all excellent knowledge, as sure, ready, and full of all pleasant allurements unto you, as ever any Noble Personage did know before. Untill which time, I shall not faile

Ludus literarius, c. 8

The Epistle Dedicatory.

(through his diuine assistance) to prosecute the Work by a continued inquiry of all the learnedest and best-experienced of this present and all ages past; nor yet to have undoubted assurance of whatsoever I shall commend unto your Lordship. If this Dedication shall seem strange to any by reason of your Lordshipstender yeers, this may be my iust defense; that as our blessed God, to bee praised for euer, gave this speciall experiment of translating Grammatical-ly* after this manner, and of the benefits thereof, together with you, so far forth as I knowe: so my hope is, that it shall growe up together with you, and come to maturity by the time that your Lordship shall bee able to iudge of it by your owne experience. In the meane while I shall not bee wanting to strive with the Lord of heauen by instant prayer, that hee may so blesse you, with your hopefull Brother, and all other allied to your Noble House, and so fitte you for the best studies, that you may adde

* I mean, according to this strict rule, with the limitations & directions set down in the Grammar school, chap. 8

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The Epistle Dedicatory.

adde to the renown of all your famous
progenitors, and propagate an everla-
sting augmentation of all vertue and
honour to all that ever shall succeed
you, and be lights to all other of true
Nobility. And thus I remain

Your Lordships in all studie
and dutifull affection,

JOHN BRINSLEY.



TO THE CAREFULL
School-master, desirous to see the
fruit of his labours, and of this
little book ; and withall to
make some right experi-
ment of the benefit of
Grammaticall Tran-
slations.

WHen your scholars are ready in the grounds of their Accidence & Grammar (as they may soon be, if they bee well applied and examined according to the directions in the book called The Posing of the Parts, and the Grammar-school) especially in Nouns and Verbs for declining and conjugating, and that they can either say or give the summe of, or turn to any Rule of a sudden, and are to enter into construction; make triall heerof thus :

First,

To the carefull School-master.

First, make all things plain unto them when you give them their lectures; chiefly, to understand the full meaning of each sentence in English. Secondly, teach them to construe directly according to the translation. And, lastly, to parse every word in the same order as they construe, telling them what every word is like, and writing the beginning of the example over the head of each word, to knowe what they are declined like; as, *Opitulare* (writing *amare* over the head) like *amare*, *amator*: so, *amicis* (writing *magistris* over the head) like *magistris*; at least, writing so much of the word over the head, as they may understand & remember the rest of the word by. Then direct them to studie the same of themselves, getting the English first, and then to construe and parse, comparing the English and Latine together, and stu-

To the painfull School-master.

studying one by another, till they have them perfectly without book; that, when they com to say, they may bee able to render their lessons, with their books under their arms; first, the English; secondly, the Latine; then to construe according to the book, and lastly to parse, and all (as I said) without book, and that as it were reading of a lecture to others; the highest and best of the fourm beginning: and by that time they have done it, all the rest will bee able to doo it.

Thus, having their lectures given over-night, all who are apt & ingenuous, loving praise, wil soon beginne to study their lessons at home of themselves, and so bee quickly prepared when they shall come to say.

After they have been a while entred thus, and learned three or foure leaves in lectures, they may
in

To the painfull School-master.

in the like manner enter into *Cato*, to take their lectures so in it, to learn all the verses therof perfectly without book, and keep them by oft repetitions, by the help heerof.

For the rest of these sentences, they may very easily and profitably runne them all over in a short time, both for construing, telling the meaning, and what ensamples the Nouns and Verbs are like; and also for beeing able to reade them either forth of the Latin into English, or forth of the English into Latin, and that onely dooing thus:

Cause all whom you will have so to reade them over, to sit together, having both their English & Latin books ready: and then let some one reade a sentence, first in English; then another of them, the same in Latine; so twice or thrice over, if you will: and then
cause

To the carefull School-master.

cause them to construe the same out of the Latin in the same manner. So thirdly, to tell where they have learned each word, or the Primitive of it, or some neer unto it, to remember it by: then, if need be, to decline them, and to set the first letters of the ensamples by which they are declined, over the head of each hard word, so as is prescribed in the Grāmar-school, without marring their books; and so every sentence in order: and when they have gone over a side thus, to try how they can read them, first out of the Latine alone into the English; after, out of the English alone into the Latin, one by one, each a peece.

Thus, beginning at the divine sentēces set in th'end of the book, which are the easiest, they will soon run through them, and then all the rest in the same order. After that book thus gon through, to

To the carefull School-master.

runne through likewise the rest of *Cato* which they learn'd not without book; I mean, all the sentences set after *Catoes* verses, both the short ones and all the other. And after *Cato*, thus to run through the *Confabulatiunculae pueriles*; not to trouble them with learning any of these without book, but onely to bee able thus to construe and parse them, and then to read them forth of the Latin into English, & after forth of the English into Latin, giving phrases & hard words; so to gette in them both matter, words & phrase. Thus to proceed till they can begin to construe of themselves, and so to reade both forth of the Latin into English, & forth of English into latin: which is continuall translating.

For further direction, for the manner, use and benefits, of this and other my Gramaticall translations, for speedy attaining the
La.

To the painfull School-master.

Latin Tongue, see *Ludus literarius*, or the Grammar-school, chap. 8. and also the directions before *Cato* and *Corderius* dialogues so translated.

By the help of these translations, any who have lost the knowledge of the Latine, may soon recover themselves; beeing led by them as by the hand, untill they be able to goe of themselves by other ordinary helps: and they who have but a little entrance (if they bee of understanding) may very much increase and goe forward of themselves.



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Sentences of Wise

[men] *a* collected for *a* gathered.
** the first young beginners* ** novices, or fresh-water-souldiers.*
b of the Latin Tongue. *b in the Latine.*

A

c **H**elp [your] *c* Aid or succour.
friends.

d Abstain fro *d* Meddle not with other folks matters.
e other folks things. *e* other mens goods.

** Conceal a secret.* ** Keep close a secret [thing.]*
Be f affable. *f* courteous in speech, or easie to be spoken-to.

g Prove [your] friends. *g* Try.
b Audaciousnesse [is] *b* foolish or rash bouldnes.
i perilous. *i* dangerous.

k Use [your] friends. *k* Use the help of [or, bee familiar with] your friends.

B

Honour good [men.]
Be l fair-spoken. *l* courteous in speech.

** Be kinde to good* ** Doo well, or be bountifull.*
[men.]

B

Speak

Sententia Pueriles,

m Vse good speech to all, or of *m* Speak well * of all.
all [men.]

* to all.

n Knowe who and what you
are, and your weakneses.
o favour [or esteem of] your
kinsmen.

p pursue [or seek diligently.]

* concord or agreement.

* Thou shalt hate.

q false and malicious, or crafty
accusation or detraction.

* Consult [*viz.* aske counsell,
or give counsell without blame.

r Be afraid of.

s guile or fraud.

* [a thing] given.

t Give again.

* [a thing] laid down [to your
trust.]

* defer [or carry up] [*viz.* ac-
cuse no man, or carry a com-
plaint or accusation against no
man maliciously.

u Please or give contentment
to.

* Adde diligence [or bee dili-
gent.

* Retain or maintain.

* estimation or reputation.

* maketh mad.

x Shun or avoid.

y Practise or use honesty.

* an equall [or right] thing
[*viz.* judge equally or indiffe-
rently.

C

n Knowe your self.

o Love [your] kinsfolks

p Follow after * peace.

* Hate *q* calumniation.

* Advise blamelesly.

D

r Fear / deceit.

Keep * that which is
given [you.]

t Restore * that which
is committed to you
to keep.

* Complain of no man

u Delight [your]
friends.

* Vse diligence.

E

* Keep [your] * credi
Drunkennesse * makes
[men] mad.

x Flee drunkennesse.

y Exercise goodnes.

Judge * that which is
equall. Care

F

Care for [yo^r] family.Do * those things w^{ch} * just [things.]

are just.

z Instruct [your]

* children.

z Teach or inform.

* sons.

a Flee filthy [things.]

a Avoid all dishonest things.

* Avoid b enmity.

* Flee.

b strife and variance, or hate.

* Moderate [your]

* Temper angrineffe [viz. stay

or moderate your passion of

anger.

anger.]

c Dissolve enmities.

c Unloose or make an end of

Judge justly.

strife and dissension.

* Maintain justice.

* Love justice, or just dealing.

Keep [your] oath.

L

Learn willingly.

* Avoid pastime.

* Flee plaies [viz. be not given-

over to play or gaming.

Obey the lawes.

d Commend only thoe things

which are honest.

d Praise honest things.

e Temper [yo^r] tong.

e Rule [or govern] your tongue

* Reade-over books.

aright.

* Teach [your] chil-

* Roule over, or turn over;

dren.

* Institute or instruct.

* Hate contention.

* Thou shalt hate strife.

M

B 2 Think

Sententia Pueriles,

f Meditate of your mortality.

g ruler.

h neat or handsome.

i Yeeld.

* to a greater [man.]

* a lesse man.

k greater part.

* Thou shalt hate.

m a harlot.

n Stirre up no man to anger.

* Thou shalt scorn [or deride,
or laugh-at] no man.

o Discommend.

* Thou maist bee an adversary
[or, oppose thy selfe] to no
man.

* long lasting.

* Moderate.

* Flee.

p sloth.

f Think of mortall
things.

Fear the g magistrate.

Be h cleanly.

i Give place *to [yo^r]
better.

Spare* [your] inferior

Fear [your] master.

Please the k multitude.

* Hate a lie.

Flee m a whore.

N

n Provoke no man.

* Mock no body.

Swear not.

o Dispraise no man.

* Be adversary to none.

Nothing [is] *perpe-
tuall.

O

Please all [men.]

* Govern [your] eies.

Be not idle.

* Shun p idlenesse.

All things are changed

Love

P

Love peace.

q Follow after godlines q Seek after.

* Shun r dishonesty. * Flee.

Honour the Prince. r reproach, or any reproachfull act.

Rashnes [is] * dange- * perilous.
rous.

Obeys the Prince.

Keep * shamefastnes. * bashfulnes or modesty.

Keep [your] * owne * proper things.
things.

f Exercise * wisdom. f Give thy self to.

R

* prudence.

! Look to that which r Respect.

[is] * to come. * to be heerafter.

u Reverence [your] u Honour, or have in estimation
parents.

Love x religion. x the true worshipping of God,
or godlineffe.

Honour the King.

y Moderate [your] y Stay or govern.
laughter.

Seek * that which [is] * a right [thing.]
right.

z Obey reason. z Be ruled by reason.

a Flee rumours. a Beware of spreading rumours
or reports.

Sententia Pueriles,

S

- b* Vse the company of wise men. *b* Vse wise [men.]
Be sober.
c Greet. *c* Salute [others]
* willingly [or gladly. * cheerfully.
Reverence [your]
* senior. * elder.
d Be not suspicious. *d* Cast away suspicion.

T

- e* Vse moderation, or be temperate. *e* Exercise temperance.
f Yeeld to the time. *f* Obey the time.
g Keep within your compasse. *g* Dwell with [your] self.

V

- * Adhere or stick fast to. * Cleave fast to the truth.
h violent or injurious dealing. Hate *h* violence.
* Temper [or keep a mean in] * Moderate [your] pleasure.
i with reverence. Answer *i* modestly.
k Retain basifulnes. *k* Keep modesty.
Sentences of three words.

A

Love overcometh all things.

The

! The love * of a mans / Self-love.

self [is] blinde.

* of himself [viz. of ones self.

* Weapons *m* knowe
not lawes.

* Arms [viz. wars.

m regard not lawes : or, there is
small regard of lawes in time of
war.

n Fortune helpeth the
* bould.

n Luck, chance or hap.

* bould [men] viz. the ventu-
rous.

* Continuall diligence
overcomes the har-
dest things.

* Continuall sitting-at, or affi-
duity.

A covetous [man] *o* e- *o* is alwaies needy.
ver needs.

Nothing [is] more
miserable than * co-
vetousnes.

* avarice.

Nothing [is] *p* uncon-
querable to gold.

p invincible or unpregnable by
gold. viz. There is nothing un-
able to be obtained with gold.

q Art *r* overcoms nature
A bowe * too much
bent, *f* is broken.

q Science or skill.

r changeth, or goeth beyond
nature.

* bent over-much.

Do not * covet * other
folks goods.

f will break.

* desire earnestly.

* other mens things.

t Abstain from vices.

t Flee vice [viz. all things that
are evil].

u Monies make frends.

u Riches or money, get friends.

x Avarice [is] the

x Covetousnes.

y head of [all] vices

y chief, or root and originall.

* excellēt,

* Accustoming to any thing.
powerfull.

a The event of contention is
doubtfull.

b Remember a good turn.

c hap, issue or event.

* done, made or managed.

* children twice, or the second
time.

* worship or religion.
d sacred.

* of men.
e unable to be tam'd, or brought
under.

Sententia Pueriles,

One man * is better
than another.

* Continuall custom is
most & effectuall.

B

a The end of war [is]
uncertain.

b Be mindefull of a be-
nefit received.

The c fortune of warre
[is] doubtfull.

War [is] to bee * at-
chieved with counsel

The life of man [is]
short.

Old men [are] * twice
children.

C

* The worship [of]
God] [is] a d holy
thing.

The hart * of man [is]
e untameable.

The heart of man [is]
wicked.

Many

- Many * faults [are] to * crimes.
be * passed by. * dissembled as not seen.
- * All comparison [is] * Every or each.
odious.
- * Every one hath *f* his * His owne gift is to every one.
proper gift. *f* his owne proper.
- * Gentlenes * gets frēds *g* Curtesie or humanity, or good
carriage towards others.
- * Wayward [men] * brings forth, or begets.
[are] to bee over- * Froward, or hard to bee plea-
com by gentlenesse. sed.
- The conscience [is]
b as] a thousand wit- *b* in stead of, or as much as a
nesses. thousand witnesses.
- * Too much meat [is] * Meat immoderately taken.
hurtfull.
- * Angrineffe [is] *k* an *i* Teastinesse.
enemy to counsell. *k* hurtfull to reason.
- Covetousnes is * unfa- * unfillable [or unpossible to
tiable. bee filled] [*vix.* can never have
enough.
- * Greediness of money *l* A covetous or greedy desire.
[is] to be fled.
- * Calamity [is] to be *m* No man is to bee cast in the
upbraided to no mā. teeth with his misery.
al. Answer not to railings or re-
vilings.
- * We must not answer *n* in a railing manner.
with railings.

Sloth

Sententia Pueriles,

D

* ingenders [or begets.
* oblivion.

o Many things fall out in a day :
or, Time bringeth &c.

* a hard thing.

p to which wee have been long
accustomed or inured.

q doo beget or cause pride and
haughtinesse, making men dis-
dainfull.

* A day, or continuance of
time.

r be out of hope.

s can much avail.

* [men] trespassing or offen-
ding.

* ministers.

al. To overcome [or subdue]
nature [is] most difficult [or
hard.]

* slide away [viz. fall, or are o-
verthrowne.
: dissension.

Sloth * breeds * forget-
fulnesse.

A day brings many
things.

[It is] * a difficult mat-
ter, to leave things
p accustomed.

Riches q bring-forth
disdain.

* Time taketh away
grief.

We must r despaire of
no man.

Gifts s can do much.

* Offenders are to bee
corrected.

Riches [are] * occasi-
ons of vices.

al. [It is] a most diffi-
cult thing, to over-
come nature.

Kingdomes * come to
ruine by : discord.

[Those things] which
[are]

et. [are] honest are
 * difficult. * hard to be effected.

The speech of a rich
 man [is] * inconfi- * unwary, or without regard
 derate. [viz. hee careth not what hee
 saith.

at- * Division * wastes the * Contention or dissension.
 gs * substance. * lessens or consumes.

* Try every doubtfull * the thing or goods.
 thing. * Prove.

The y event of things, y issue or falling out.
 [is] doubtfull.

of Every rich man [is]
 unsatiable.

Time [is] z the phy- z a helper, or mitigater, or cu-
 sician of grief. rer.

E

Exercise [is] the best
 master.

Exercise can doo all
 things.

Equall things delight
 * equals.

to Exile graceth many * equall [men] viz. men of a
 like condition.

ch [men.] * Banishment makes honest
 e] Nothing [is] more them.]
 cer-

* experiment.

b Age brings wisdom.

e waits upon, or followeth.

* is corrupted.

* filthy or vile.

d The rich have many kinsfolks
* of happy [men] or men in
prosperity.

* felicity.
e grudges, or repining, or hate.

f Prosperity or riches.
g haughty, to forget themselves

h followeth.

* felicity.

i Cruelty.

k is pacified or mitigated.

l mildenesse or gentlenesse, or
a soft answer.

Sententia Pueriles,

certain than * experi-
ence.

b Wee are made wiser
by age.

Forgetfulness *e* [is] the
companion of drunken-
nesse.

Age * is hurt by wine.

F

The end of horrible
offenses [is] * shame-
full.

d [There are] many
kinsfolkes * of rich
men.

* Prosperity stirres-up
e enmity.

Hunger [is] the best
cook.

f Fortune makes [men]
g insolent.

Envy *h* [is] the cōpa-
nion of * prosperity.

i Fiercenes *k* is asswa-
ged by lenity.

A

A foole *m* acknowled- *m* understandeth.
geth *n* a thing done. *n* a thing when it is done, and
too late to be holpen.

Women are uncon-
stant.

[We] must give place
to *o* fury.

p Flee too high things. *p* *o* rage.
p Shun warily things too high
for you.

q Look to the end of *q* Consider before.
[your] life.

Beauty * is marred by * perisheth.
wine.

Fortune helps valiant
men.

Nothing [is] more
miserable than * hun- * famine.
ger.

Nothing is *r* firme *s* in *r* sure or stable.
[this] life. *s* in [our] life.

t Age [is] [alwaies] *t* Time.
u flying away. *u* flying away speedily.

Nothing [is] to bee
* committed to a * credited [or committed in
foolish prattler. trust] to a man that will poure
out all his minde [*viz.* a blab.

Death [is] the end *x* of *x* of misery, *viz.* to the godly.
misery.

Sententia Pueriles,

G

y Joy followeth grief [viz. in the godly.]

* Favour, or a good turn [viz.

One good turn begets [or procures] another.]

z Glory is gotten by labour.

y Joy [is] joind to grief

* Kindnes gets kindne

z Labor [is] the foundation of glory.

H

a increaseth all good learning, sciences or faculties.

b affords or brings honours.

c Haps befalling to men.

d a course, or succession by course.

e things belonging to men.

Honor a nourishes art

The mindes of men [are] divers.

Money b gives honours

c Humane chances [are] doubtfull.

[There is] d an interchangeable course of [all] e humane things.

I

f issue.

* strifes.

* end.

The fend of * contentions [is] unhappy

The * issue of things [is] uncertain.

Anger [is] the torment of it self.

Labours * finisht [are] pleasant.

* of it owne self [viz. of the angry man.]

* done.

Truth

- g Truth [is uttered] in g Drunken men speak true, or
wine. utter the truth.
- * It is a hard thing, to * To keep-in [or restraine, or
repreſſe anger. repreſſe] anger [is] a hard
thing.
- Envy [is] the compa- * bragging.
nion of * boasting.
- The h wits of men h natures or diſpoſitions,
[are] divers.
- * Inconſiderate [men] * [Men] who will take no
* do eaſily fall. counſell or advice.
* doo ruſh down [or fal down]
A diſcommodity [is] eaſily.
to be i ſeaſon'd with i leſned or ſweetned with cheer-
mirth. fulneſſe.
- Need [is] a * very * very great dart [viz, pearcing
grievous dart. the heart of man, as a dart.]
- God helps the k indu- k diligent or painfull.
ſtrious [man.]
- * Fellowship [is] ever * Society or partnership.
unfaithfull.
- Inconſtancy / diſdains / loatheth.
friends.
- m A thing unknowne m That which is not knowne,
is not loved. is not regarded.
- n Beggery is unſatiable n Beggerlineſſe.
- An injury is o overcom o prevented.
by

Sententia Pueriles,

* benefit or good turn.

p A course, or an interchange-
able course.

q unconstant or wavering.

* Infelicity, or unhappinesse,
or calamity.

* To tolerate [or suffer] inju-
ries [is] difficult.

* doth excite.

* brings forth.

* many [men.]

r bring glory.

s Bridle or rule your tongue.

by a * kindnes.

p An intercourse of
things is pleasant.

Every ignorant man

● [is] q unstable.

* Mis-fortune [is] to
bee objected to no
man.

It is a difficult thing

* to bear iniuries pa-
tiently.

L

Praise * stirs up the wi-
Strife * breeds strife.

All things flourish by
labour.

The tongue hath de-
stroyed * many.

Labours [r are] the
foundation of glory

s Keep-in [your] tongue
with [your] finger

Labour is the treasure
of man.

Praise [is] the reward

of vertue.

Nothing [is] sweeter
than liberty.

M

* A bad [man] seeks * Ane vill [man.]
* one like [himself.] * [a man] like [himself.]

[* That which is] ill- * A thing evill gotten,
gotten & slides away. * will slide away.

Hunger teacheth ma-
ny things.

An evil ~~is~~ is taken away ~~is~~ is born or overcome
by patience.

The minde is * a fore- * a presager [or a diviner] of a
teller of that which thing to come.
is to come.

Silence adorne a wo-
man.

[* It is] a most misera- * To dy with hunger, is most
ble thing, To dy miserable.
* with hunger. * through hunger.

[There is] nothing
safe to mortall men.

Gifts * catch men. * take men.

y Mutuall defense [is] y Defense of one another mu-
most safe. tually.

C

Love

z brings down.

* unshun-able.

* Evill [things] as, crosses,
losses.

a the best dowry.

b storehouse.

al. to reproache, or railings.

* to himself.

* Thou shalt beleeve.

* Thou oughtst to ly nothing
[or not at all.]

c Need.

d keeps no holy daies, *feriis*.

e Do not boast of.

* Doo not backbite any [*viz.*
Speak not ill of any behinde his
back.

Sententia Pueriles,

Love teacheth musick.
Death z throws down
all things.

Death is * inevitable.

* Evils hasten ould age.

Chastity [is] a the
dowry of a woman.

The memory [is] the
b treasure of arts.

Wee must not answer
al. with ill speeches.

N

Nature [is] content
with a few things.

No man is born * for
himself.

* Believenought rashly

* You ought not to ly.

c Necessitie d wants
holy daies.

e Brag not of your own
things.

Despise not other folks
things.

* Backbite not any mā.

Nothing

Nothing * resists ne- * doth repugn [viz. Necessitie
cessity. hath no law.]

* Need breaks iron. * Necessitie.
Too much *f*sparing *f*niggardlinesse.

[is] to be *g*shund. *g*avoided.

The night * is without * wants shamefastnes.
shame.

* Nothing too much. * Not any thing overmuch [or
Nothing [is] * more let not any thing [bee] over-
available than *h* con- much.]

tinuall custome. * greater.
h daily practice.

* Fidelity is no where * Faith [faithfulnesse, or faith-
safe. full dealing] is safe no where
[viz. It is hard, To finde a man
whom you may trust.

* Affirm nought untri'd * [See that] you affirm.

* It is in vain to resist * It is resisted or repugned]
nature. to nature in vain.

Nothing is * more swift * more fleeing away.
than time.

O

* Dutifulnesse * gettes * Pliantnes [or readinesse to
friends. pleate.]

The occasion makes * brings forth.
therchief.

* Wealth takes away * Wealthiuesse or abundance.
friends.

C 2 Every

Sententia Pueriles,

Every thing is hard in the beginning.

* The fit occasion for any matter.

Id decay.

* speedily or swiftly.

* Hatred [is qualified or appeased.]

* pliantnesse or serviceablenes.

* Age.

* takes away.

* prepared by art.

* spoile or marrer.

* procureth arts, or causeth us to seek all arts to help our selues

* The scholar let him obey [his] master.

* are at the command of money.

* Headlong [hedy or inconsiderate.]

* Want or need.

* deprives men of [or robs of] friends.

* Shame [or bashfulnesse,] is naught.

Every beginning is grievous.

* The occasion [is] not to be neglected.

Riches slide away quickly.

* Hate is asswaged by dutifulnesse.

* Time al bringeth all things.

Riches are got by skill
Idlenesse is the ruine of the wit.

P

Poverty stirs up arts

* Let the scholar obey [his] master.

All things obey money

* Rash counsell [is] unlucky.

* Poverty r spoils [us] of friends.

Things gotten are to be kept.

* Shamefastnes [is] unprofitable

profitable for a begger.

The * voice & of mee doth * prevail.

Nothing [is] * sweeter than [our] country.

* Procrastination is odious.

* The beginning [is] the half of the whole

c Most voices win.

* Calculus is a little stone whereby voices were wont to bee given; so taken for a voice. a plurium.

* overcome.

* pleasanter.

* Putting off from day to day, or delaying.

* A matter, well begun, is halfe finished.

Q

[y] * Those things which hurt, do teach

* Every land is [as] the native countrey [to a good man.]

y Those things teach, which hurt.

y Good rods, good boies.

* A good man is happy in what countrey soever he is: or, a wise man can live contentedly where-soever, as well as in his owne country.

R

Too much laughter [is] to betaken heed of.

b Over-much.

S

* Like things favor * like

* Like & rejoyceth in the like.

All * bondage is miserable.

c Like to like.

* things like to them.

* A like thing.

& delighteth in.

* servitude.

C3 Onely

Sententia Pueriles,

Rich men [or men in prosperi-
ty alone] are in estimation.

fa picture or resemblance.

* keepeth [or saveth] afflicted
[men] or men in affliction.

g Learning or knowledge got-
ten by studie.
b covill.

* The owne thing is faire [or
pleasing to every one [viz. E-
very one likes his owne things
best].

* The spring time.

* A foolish [man.]
i foolishly.

k The courses [or things] which
every man followes.

* Lot, viz. hap or fortune.

* turns often over, or turnes a-
bout.

l alwaies, and in all places.

* are corrected [or amended]
hardly.

m The wise man is onely rich.

n comforteth or sustaineth ba-
nished men.

e Onely fortunate men
are loved.

Sleep [is] f the image
of death.

Hope * preserveth the
afflicted.

g Studie makes [men]
h curteous.

* Every mans owne is
fair.

* The spring followes
the winter.

* [A fool] speaks i foo-
lish things.

k The studies doo de-
clare the minde.

* Chance * turneth all
things up-side-down

Silence [is] l everie
where safe.

Proud men * are hard-
ly reformed.

m Onely a wise man
[is] rich.

Hope n norishes exiles.
Every

Every man pleaseth
himself.

* Satiety * breedeth
fiercenesse.

* Fulnesse, viz. abundance or
plenty.

[There are] ever holy
daies * to the idle.

* bringeth forth cruelty.

* to the sluggish or slothfull

[viz. Slothfull persons make
every day holy day.]

p Speech * cures sadnes

p Cheerfull speech

Nothing is more pro-
fitable than silence.

* doth heal sorrowfulnesse.

T

Time is * a devourer of

* a great eater or consumer.

[all] things.

Time is short.

Time q flies away most
swiftly.

q passeth away most speedily.

All things are changed
in time.

Time r reveals all things

r brings all things to light.

All things are f finisht
in time.

f accomplished, fully done, or
brought to an end.

Nothing is swifter thā
time.

All things are * brought
to passe in time.

* done.

Time * asswageth grief.

* lenifieth or mitigateth.

C 4

The

Sententia Pueriles,

V

∞ cannot be perswaded.

* have an appetite to, or covet more greedily.

∞ plain, or one and the same, not diverse.

The belly ∞ wants ears.

We * desire more earnestly things forbod.

The speech of truth [is] ∞ simple.

The judgement of the cōmon people [is] foolish.

Vertue praised doth increase.

All things are consumed by use.

The gifts of men [are] divers.

¶ *Sentences of foure words.*

* Every age of man hath the proper courses which doo become it : as, childishnes, children ; gravitie,ould men.

* Another thing of fault is, &c. * Every one hath his fault.

Other things become another age.

* Another fault is to other [men.]

Wee must use [our] friends with modesty
Con-

Continuall exercise, daily.
can doo all things.

Wee must * take heed * beware.

z of flattering men. z of flatterers, or men which
they flatter.

We know [our] friends

* in aduersity.

* amongst aduerse things, or
crosses.

Good friends are rare.

Antient friendship * is * Ould.

seldome abolished. * is abolished or dissolved.

Nothing is difficult

a to a lover.

a to [a man] loving.

Ambition [is] most

b A greedy desire of honour.

e pestilent in a com- e dangerous.

mon-wealth.

Friendship is to be * pre

* put before.

ferd before al things

The yeer e doth fru-

d The kindly yeer-time.

ctifie, * not the earth.

e doth make all fruitfull.

* not the earth [doth fructifie,

The minde of everie

f Every ones minde.

one al. is revealed by

al is releevd or comforted.

[his] speech.

[There is] no wisdom

before g yeers.

g age or experience.

* Evill things accustomed.

* Accustomed evils

b doo not trouble us [viz. so

b offend not.

much if they be accustomed, as

if they be not.

Love

Sententia Pueriles,

is able to bee healed or cured.

* Adverse things [*viz.* misfortunes or crosses] doo stirre up oftentimes the wit.

k quieted or appeased with gold

* is filled full no where [or never.]

* To bee too bould, is not [the part] of a wise man.

laudacious, or too bould, or fool-hardy, as we call it.

* A measure is present to every thing.

* [Friends] admonishing [us]

* ample enough.

* weight [*viz.* labour or trouble.

* especially.
m gain or win.

n can never have enough.

Love is not i curable.

* Evils do oft times stir up the wit.

A covetous king is k pacified with gold.

The greedy desire of a covetous man * is never filled.

* It is not [the part] of a wise man, To bee lover-bould.

Nothing is more precious than a faithfull friend.

* There is a measure in every thing.

* They that admonish freely, are rare.

Chastity [is] beautie * enough.

Friendship refuseth no * burden.

The eies * chiefly m get love.

Covetous [men] n can not

not be satisfied.

No vice [is] *o* fouler *o* worse, or more vile, or mischievous.
than covetousnes.

Lawes are like * to spiders webs. * to the webs of spiders.

B

* A good turn always procures a good turn. * A benefit ever provoketh a benefit [viz. One good turne procures another.

* A kindnes [is] to be measured by the minde of the giver. * A benefit, or pleasure, or gift.

The *p* upbraiding of a benefit is grievous. *p* objecting or casting in ones teeth.

Civill war is a *q* pernicious evill. *q* dangerous, noysome or deadly.

Many good things are lost by *r* neglecting *r* negligence or carelesnesse. [them.]

Wee must use good frēds more *s* sparingly. *s* seldome.

Al things becom good men.

Men are over-intreated with *t* fair words. *t* fawning or flattering speeches

C

The

Sententia Pueriles,

¶ Unequall marriages are evill.

¶ earnestly.

¶ craftinesse.

¶ hurts now and then.

¶ That [thing.]

¶ makes easie.

¶ is very much worth.

¶ right.

¶ mighty.

¶ solace.

¶ deeds.

¶ More rich, more full of cares.

¶ The mariage of unequals is evill.

Fearfull dogges barke more ¶ vehemently.

Too much ¶ subtiltie

¶ sometimes hurts.

¶ [That] which is rare [is] dear.

Custom ¶ lenifies all hard things.

Counsell ¶ prevails very much every where.

A ¶ good conscience is most sweet.

Custom [is] more ¶ potent than any tyrant.

A common shipwrack [is] a ¶ comfort to all.

Counsell [is] unprofitable after ¶ things done.

Wisedome [is] more pretious than all riches.

¶ Care follows money increasing. An

An enemy *e* deceiveth *e* is about to deceive.
when he flattereth.

Friends are changed
f with fortune. *f*as fortune changeth.

D

Fear *g* argueth *b* dege- *g* doth declare.
nerate *al*.mindes. *b* dastardly or base mindes,
al.friends.

Riches [are] the bur-
dens of a good mind.

*The Learned *i* reioice * Learned [men.]
in the *k* familiaritie *i* delight.

* of the Learned. *k* familiar company.

* of learned [men.]

* It is a sweet thing, To * To remember our labours, is
remember [our] la- sweet [or pleasant.]
bours.

* [Our] fathers soil is * The soil belonging to our fa-
pleasant. ther [or place where wee were
born.]

The greater part [is]
alwaies of the * worse * worse [men]

! Damage [is] to bee ! Losse.

* preferred before * put or set before.

m filthy lucre. *m* dishonest gain.

Diverse earths bring
forth diverse things.

A gift is * esteemed by * weighed.
the

u brauling.
* to condemn no man.
o rashly or lightly.

* His owne miserie.
p hid.

* is not bred.

q need or want.
r groweth by seeing.
* We all are.

f wiser.
* occupieth or possesieth the last
things of ioy [viz. after ioy cometh mourning.

* most hidden.
* breast.

t doo arise or come.

u It is common to mortall
[men] to erre or be deceived.

Sententia Pueriles,

the mind of the giuer
Riches are the cause of
n chidings.

We ought* not to con-
demn any mā o easily.

* A mans owne misery
is to be p dissembled.

E

Arose* growes not up-
on a sea-onion.

An idle hand bringeth
q poverty.

Love r is bred of sight.

* Wee are all made
f more learnd by loss.

Mourning* follows the
extremities of ioy.

Drunkennesse brings
forth the* most secret
things of the* heart.

The greatest things
[are made] of the
least beginnings.

u To erre, is common
to mortall [men.]

* A sword is not to bee committed to boies. * A swords point, &c [viz. A sword is not to bee put into a childes hand.

The upbraiding of
* calamity [is] to be * misery [viz. No man is to bee upbraided with his misery.

Experience is the y mi-
stris of providence. y teacher.

Great things & are & come or arise.
made * of little. * of little things.

Vices com of idleness.

* [A man] having had * He that hath tried perils.
experience of dan-
gers, * is easily afraid * is sore afraid easily.

F

* Felicity hath many b Prosperity, or men in prosper-
rity have &c.
kinsfolks.

Fortune is most like to
the winde.

* It is evill, To deceive * To deceive others, is evill.
others.

* There is no certaine * No certain knowledge is.
knowledge of things
to come.

You will be made evill * Contubernium quasi contuber-
nium, fellowship of them in the
same tavern or room.
by the * company of
evill men. The

Sententia Pueriles,

* commerce, viz. custome in
buying and selling, or trafique
with.

* shunned.

* concord.

* fled.

* faith or faithfulness.

* grievous.

* to speak.

* kept secret, or kept in.

* inclining [or turning, or ready.]

* figure [viz. condition, or fashions, or nature.]

* lowe or poor.

* condition of living.

* an unwise man fortunate, or a fortunate fool.

The * familiar acquaintance of evill men to be fled.

* The * agreement of brethren is rare.

Too high things are to be * shunned.

* Fidelity [is] to be kept even to an enemy.

G

It is a * great fault, * To utter things to be * d concealed.

Glory is not bought with money.

H

Men [are] * prone to evill.

The * quality of a man is known by his speech.

The * mean & kinde of life is most safe.

I

Nothing is more intolerable than * a fool in prosperity.

Angry men do nothing

* well.

* rightly:

f Concord [is] g rare f Agreement.
among brethren. g seldome seen.

b Ther are alwaies ho-
ly-daies to the sloth-
full.

b Sluggards have each day ho-
ly-day [or, doo ever keep holy
day.]

* Vnthankfulnes is the * Ingratitude.
i head of all vices. i chief.

There is need of * cou- * a minde.
rage in every [good]
thing.

A friend is * tried in * prooved in aduersé things.
adversify.

k Variety delights in e- k Change.
very matter.

Lawes l are silent m a- l doo hould their peace,
mong weapons. m in warres.

Impatience n exaspe- n makes all things more sharp.
rates all things.

o Violence * manageth o Vchement rage, force or fury.
all things * ill. * ministresh [worketh or effe-
cteth.]

Honour * costs innu- * evilly.
merable labours. * doth consist in innumerable
labours [or, is gotten by.]

Anger p waxeth ould p ageth or groweth in years.
D most

* besides our opinion, or un-
lookt for.

* unmeasurable, viz. Hope of
glory excites us wonderfully to
any good thing.

* writhes or vexeth.

q the Author of it, viz. the en-
vious man,

v mischievous.

f a malepart tongue.

r Carelesnes.

* brings forth.

* move or quicken.

u pacified, quieted or cooled.

z is crowned with vertue.

y Continuall or sturdy.

Sententia Pueriles,
most slowly of all
things.

A good friend [is] a
very great treasure.

Evils * unthought of
are more grievous.

Glory hath an * excee-
ding great spur.

Envy * torments q the
owne author.

Nothing is more r per-
nicious. than a
fnaughty tongue.

* Security * breeds in-
numerable evils.

Evils often * stirre-up
the wit.

Anger is not u appeas'd
by angriness.

L men.
Labour is a treasure to
Labour x receives the
glory of vertue.

y Vntried labour over-
comes all things.

A longer life, a * lon- * long-lasting, or continuall-
ger-lasting calamity

* Bear willingly that * [See that] you bear.
which is necessarie.

M

* We must attempt no- * Nothing is to bee attempted
thing * against nature [or tried.]

* An ill weed dies not. * *Mmerva* [viz. the goddesse of
wit and learning] being un-
willing.

The minde is \approx a pre- * An evill herb doth not perishe
fager * of that which \approx a diviner or foreteller.

is to come. * of a thing to come.

Many things are Δ lac- * wanting.

king to * them who * to men asking many things.

ask b many things. b much.

It behoves a lier, * To * To be mindefull.

have a good memory

* Ill gaine c is equall to * Evill lucre.
lofs. c is no better than losse.

An oak d is cast downe d is heaven downe with, &c.
by many blowes.

* Weyward folkes ex- * Froward [men] interpret no-
pound nothing well. thing sincerely or lovingly.

Evil couſel is the worst

e to the conſulter. e to him that asketh counſell.

Nothing is dearer to

D 2

mor-

Sententia Pueriles,

mortal [men] than
money.

Death is common to
fevery age.

* Evils are g neer to
good things.

A fool is wise * after
the evill.

* Forced *h* wittes *i* an-
swer evilly.

* Moderation * doth
much further health

* Men in miserie are
wont to envy * them
that are in prosperity

N

Nature loves * no soli-
tary thing.

* It is a *k* troublesome
matter, To con-
tend in lawe.

* Follow not the errors
of the cōmon people.

* Quiet rest hath known
few.

fall.

* Evill things.
g neer neighbours.

* an evill [or hurt] beeing re-
ceived.

* Compelled.

h natures.

i answer ill, *viz.* [the desires of
the compellers.]

* Modesty, *viz.* temperance.

* *c*onferres [or helps] much to
the alth.

* Miserable [men.]

* happy [men.]

* nothing solitary, or no solita-
rinesse.

* To strive in lawe [or bee in
sute] is a busie matter.
k busie.

* You may not follow.

n Few knowe [or finde] secure
quietnes, or true quietnes.

No

Nothing [is] more effectually than the

o simple truth.

o plain.

Vndertake not *p* things greater than your strength or power.

Nothing [is] more dishonest than an old

man * given to lust. * lecherous or incontinent.

Nothing [is] more

q absurd than *r* a rich man covetous. *q* against reason or sense. *r* a covetous rich man.

* No mortal man is absolutely blessed.

* None of mortall [men] is blessed absolutely, or everie way.

The necessity of nature

is *s* pacifi'd wth * a little. *s* quieted or satisfied.

* No body is hurt * but * a little thing.

of himself.

* No man.

* except.

* Rashnes much hurts * Want of consideration.

mortall [men.]

No possession [is] better

[than the possession] of friends.

Nothing is more * miserable than man.

* calamitous, or full of calamity or miserie.

z sweeter or more pleasant.

* monitor.

* vulgar [or usuall] than men
to deceive.

* mildnesse or gentlenesse.

y laughs not upon us alwaies.

z procure.

z times.

to learn to be wise by another
mans foolishnes.

* their owne time.

* are changed easily.

The masters ey, viz. care or o-
ver-sight.

* makes fat, or feeds,

Sententia Pueriles,

Nothing [is] z more
sweet than a frendly
* admonisher.

Nothing is more * co-
mon than to deceive
men.

Too much x lenitie is
not approved.

Fortune y smileth not
alwaies.

O

Riches z get friends.

No man can have all
things.

No man is wise at all
houres.

It is a notable thing, to
enjoy another mans
madnes.

All things are to be fi-
nisht in * their fit time

All things * are easily
changed.

The ey of the maister
* fats the horse.

Idle.

Idlenesse teacheth many vices.

d To receive, is the sweetest of all things. *d* It is the sweetest thing of all, To be alwayes receiving.

All good things *e* consist in peace. *e* are upholden by peace [or depend on peace.]

Wee all *f* are worse by *f* are made worse. ** liberty.* ** licence.*

The speech is ** a picture* of the deeds. ** a likenes or resemblance.*

The eyes are *f* more faithful than the ears. *f* more to be trusted.

Every *g* foil [is as] the *g* native countrey to a *g* earth or place. *b* valiant man. *b* courageous or valorous.

P

The death of poor *mē* is *i* without noise. *i* without stir or talking of.

The speeches of poor men are *k* vain. *k* not regarded.

The ** judgements* of ** sentences or opinions.*

ould men are *l* better. *l* to bee preferred, or more excellent.

** Small things* are not to bee contemned. ** Little things.*

Wits *m* too soon ripe ** doo fail soon* [viz. Soon ripe soon rotten.

** quickly fail.* His

Sententia Pueriles,

His owne native coun-
trei [is] most plea-
sant to every one.

* common peace or agreement

Nothing is more pro-
fitable than * public
concord.

* Things or substance.

* Goods do increase by
sparing and labour.

* dissemble [or hide, or make
semblance of, and counterfet,

It is the part of a wise
man, To * conceale
many things.

o minde.

p difficult.

* a good [man.]

Nothing [is] pleasant
to a troubled o heart.

It is a very p hard thing
To be * good.

q Frowardnes or obstinacy.

* a minde lifted up.

q Stubbornnes [is] the
cōpanion of * a proud
minde.

v Goodnes makes a man bould
and wise.

* a great wit.

* Pliantnesse or readinesse to
please.

* to [a man] sinning.

v Honesty maketh * a
pregnant wit.

* Obedience [is] not
to bee performed * to
[a man] doing evill.

Envy ceases after death
The mindes [of men]

are

* are proud * in pro- * are wanton, or runne to riot.
sperity. * in prosperous things.

Q
How many heads, so / As many.
many * judgements. * senses [viz. meanings or opi-
What a man, such a nions.
speech. † As the man [is] so is his
What a prince, such † As is the prince, such are his
a people. people.

Every man x sooths x flatters himself in his owne
up his owne evils. sin or faults.

What is more * disho- * filthy.
nest than y arrogant y proud.
* ignorance? * unskilfulnesse.

How many men, so z As many men, so &c.
many * mindes. * sentences or opinions.

* As much as you shall * How much [wealth.]
have, of so much
[a reckoning] shall a estimation, value or esteem:
you be.

b What a question, such b As is the question, so is the
an answer. answer.

R

Consultation is a fa- c Taking counsell or advice.
cred thing.

A

Sententia Pueriles,

* finished, *viz.* past, when it is too late.

* a thing beeing past, or too late.

d Blushing is.

e growes out of kinde.

f miserable men.

g are free from envy.

* It is answered [of us] to many more aptly.

* Clearnesse or fair weather.
b usually.

* a tempest.

i Every ones owne art wil maintain him [if it bee well followed.]

* idle, or living at ease.

A fool understands a thing * when tis don.

We are all wise * when a thing is past.

d Rednes is the colour of vertue.

[There is] seldom any calamity alone.

Reason e degenerates without exercise.

S

Onely f men in misery g want envy.

The quality of a man is known by his speech.

* Wee answer many [men] more fitly by silence.

* A calm b easily follows * a storm.

i His owne art nourisheth every one.

Nothing [is] more pleasant than * quiet old age.

Fit

s a k Fit speech is the best. k Meet or in due season.

on. Speech is the l charac- l print or picture.

en - ter of the minde.

Her owne king m plea- m doth like the queen best.
our feth the queen.

o Sparing [is] too late n Saving.

ny in the bottome [of
the purse.]

tes Whosoever o coveteth o desires greedily.

[is] alwaies * poor. * wanting help, viz. needy.

p His owne studies de- p Every [man] viz. Every one
light every one. is delighted with his owne stu-
dies.

We are able [to doo]

nothing q without q without the help of God.
h. help.

ny Nothing in the life

py [is] better thā health.

No man is born with-

out * faults. * vices.

Too much wisdomē is

r not wisdomē. r no.

f His owne error is to f Every one hath his error.

be attributed to eve-

ry one.

Nothing [is] to bee

at-

z tried.

* Every man.

z fosters or sustains.

z Dishonest.
* misfortune.

y inticeth or allureth, viz. Every one followeth his owne pleasure.

z more easie to be born.
z by time.

b Wine immoderately taken, or over-much.

z when the belly is full.
* The common people.
z measure friendship.

Sententia Pueriles,

z attempted above
[our] strength.

* Every one is delighted with his owne study.

Hope z cherisheth the mindes of men.

T

z Filthy gain bringeth
* losse.

Time draws all things with it self.

His owne pleasure
y drawes every man.
A friend is tri'd in time of adversity.

All things are made
z lighter z in time.

V

b Immoderate wine is the cause of evils.

Consultation is better
c with a full belly.

* The cōmon sort z approve friendship by profit. More

* More seldom use cō- * More rare.
mends pleasures.

Where fear [is] there
is e shame.

e shamefastnes.

Where friends [are]
there [are] riches.

Where love [is] there
[is] the ey.

* Wher grief [is] there * Where [our] grief [is] there
[is the] finger. [is our] finger.

One man [is] no man.
As every one is, so hee
speaks.

No possession [is] grea
ter f than vertue.

f than the possession of vertue.

g The b courses of s There are diverse courses of
things are * diverse. b enterchanges.

* Faults cānot be i hid. * variable or changing.

* Vices.

k Vain glory is not to
be sought.

i concealed.

k Our owne glory is not to bee
vainly sought.

Sentences of mo words.

L Earn by the * mis- * fall or chance.
hap of other [mē]
what

Sententia Pueriles,

*l*avoid.

m Shame, or over-much modestie.

n constraineth, requireth or inforceth.

* houlden oft-times.

* of a dog not great.

* We all are.

* hanging forward, or inclining, or ready.

* Adverse things, or crosses.

* tolerated or undergone.

o with an equall minde, or patiently.

p the part.

* his greater by birth.

q so great a thing.

al from our tender yeers.

r to every instruction, or to learn any thing.

s Agents.

t are to be punished.

* The riches of one man are the destruction of another, *viz.*

One man is made rich by the undoing of another.

what you may *l* shun.

m Shamefastnes is to bee cast away as oft

as necessity *n* urgeth.

A Boar is * oft holden * of a little dog.

* We are all * prone to idlenesse.

* Troubles are to bee * born with *o* a patient minde.

Flattery [is] the greatest plague in frendship

It is [*p* the duty] of a yong man, To reverence * his elders.

It is *q* so very much To accustom [our selves]

al in our tender yeers.

Old age is more slowe

r to all discipline.

s Doers and consenters *t* are punished with like punishment.

* The undoing of one man

man is the riches of another.

The riches of one man are the spoiles of another.

* If the [viz. the.
trade or time of life be [another, the.
* way [or course of living [is] another.

* Another life, another * maner of living

A true friend is a great treasure.

* in aduersẽ things.

Friends are knowne * in aduersity.

True love * knows not * hath knowne to have no measure to have any measure

A minde accustomed to hard matters * is * is offended lesse. lesse offended.

The minde of everie man is revealed by his speech.

Art *al.* labors about the helping of fortune. *al.* labourereth [in vain] without the help of fortune.

An Asse * will rather * had leiser have. * straws.

Gold * hath oft perswaded many [men] y^a unhappely. misse.

Ex-

* Egregious.
* little staffe, viz. stay.

z thankfull persons.
s lent to usury, viz. to come
home with gain.

* a poor man well or honestly.

b badly.

e governed.

* procreated, made, begun or
enacted.

* What thing is done well.

* doth not perish.

e doo nothing hurt.

d willingly.

Sententia Pueriles,

* Excellent learning is
the * staffe of life.

A benefit bestow'd up-
on z thankful [men]
is wont to be s put to
usury.

It is better to bee * an
honest poore man,
than to wax rich be-
villy.

The city [is] most
blessed which is e ru-
led by wise men.

Good lawes are * pro-
cured frō ill maners.

* That which is well
done to good men * is
not lost.

Evil speeches e wound
good men nothing [at
all.]

Good [men] com d of
their owne accord to
the feasts of good
[men.]

C

A dog alwaies * envies * annoyeth [*viz.* setteth upon,
the poor stranger. or barketh against, or troubleth

* The hasty bitch brin- * A bitch making haste.
geth forth blinde
whelps.

An old dog cannot bee

* acquainted to the * accustomed, *viz.* taught to
chain. lead.

[Those things are]

more certain wch are

seen, * than which are * than those things.
heard.

* We are not presently * [That] which is said, is not
to beleve [every to be beleved quickly [or rash-
thing] which is said. ly.]

Wise men conceale

their * domesticall evils * household evils, or evils at
home.

We must e beware of e take heed of.

of him who hath

once * deceiv'd [us] * put-to [*viz.* beguiled or cir-
cumvented us once.

Whatsoever * is gotten * is prepared by wage.

by hire, is more dear.

You may overcome bet

ter by counsel, than by

Angriness. E There / anger or chafing.

* a matter beeing finished.

g of men skilfull, and experienced.

* and of wise [men.]

* Custom, or familiar acquaintance.

* to be affected with grief.

b It is a difficult thing, To correct an evill nature.

* [You] beeing about to goe [a journey.]

* use not at any time.
slewd.

& mighty.

* prevaileth.

* taken up.

Sententia Pueriles,

There is no need of consultation * when a matter is finished.

Counsell is to be asked g of men able to give counsell, * and wise.

* Familiarity is to be had with good men.

You will rather have [your] body * to be grieved than [yo^r] minde.

b To correct an evill nature, is difficult.

* Being about to go [a journey] * never use a wicked cōpanion.

Custom is ever most *k* potent in all matters.

Care * availeth verie much in every thing.

Strife is not to be * begun with a frend having deserved well [of us.]

Hec

He, * whom fortune * to whom fortune is aduerse
crosseth, hath no frend. or against.

D

* To play the unwise * To doat in place [*viz.* at some
man in [fit] place is times, or to seem unwise,
the chiefest wisdom

/ Different maners fol- / Unlike or diuerse.
low differing studies

* They that disagree * [Men] disagreeing are easily
are easily overcome; overcome; [men] agreeing,
they that agree, not no easily.
easily.

No man is lov'd, but he

* who fortune favors. * to whom fortune is second or
It is a difficult thing, to prosperous [*viz.* who is in pro-
sain a jest with a *m* so- sperity,
rowfull minde. *m* sad or heavy.

Hee is a rich man who

thinks *n* nothing to * that he wanteth nothing.
be wanting * to him. * to himself.

Riches are gotten by

labour: they *o* perish *o* vanish, or are lost or consu-
p by prodigality. med.
p by spending above our com-
passe.

* An equall recôpense

cannot be rendered * [That which is] equivalent
[or of equall value] is not ren-
dered [or restored.]

* to the gods.

* Remember, beeing rich, to help the poor.

* shall remember.

* profit [or doo good to] the poor.

* the filly poor ones.

* shall come to it.

¶ A portion.

* To leave those things to which you have been accustomed long, is hard.

* makes words.

¶ Sith that, or when.

* it is not lawfull [to live] as I earnestly desire.

¶ can.

* [See] you condemn no man.

¶ before you knowe his cause.

Sententia Pueriles,

* to God, parents, school-masters.

A true friend is a thing hard to bee found.

* Being rich, * remember that you * help * the poor.

Learning is vain, unless reason be * ioind to it.

¶ A dowry makes not a happy marriage, but vertue.

* It is hard, To leave those things where unto you have been long accustomed.

Every one * speakes of his owne matters.

¶ Whil'st * I cannot live as I desire, I live as I may.

* You may condemne no [man] [his] cause not knowne.

The vertue of the parents

ts, rents is a great dowry.

*Whil'tt the cat sleeps, * The mice dance, whil'tt the
the mice dance. cat sleepeth.

Riches are given * to * to no [men.]
none * now-a-dayes * now.
* butto the rich. * but to rich men.

It is * more difficult, to * a harder thing.
bear * prosperity thā * happy [viz. prosperous for-
adversity. tune] than adverse fortune.

A poor man learned is
* preferred before a * put before.
rich man unlearned.

E

A great * matter * ari- * thing.
seth from a small be- * doth spring or growe.
ginning.

A wise man amendeth
his owne [fault] by
the fault * of another. * of another [man.]

* Wee are made more * We our selves.
wary by the * slips of * errorrs or faults, or things
others. done amisse.

It is a banishment to a
man [to live] there
where he lives * not * little commodiously.

E 3 com-

- * choice, viz, excellent.
- * to perform silence in things
[or matters.]
- * A sword-point.

* We our selves.

* the duty or wisdom.

y slander or reproach.

x greatly troubled.
* in aduerse things.

* doth give counsell more easily
ly to others, than to him selfe.

* doo moove a wise man nothing.

of hastning, or making too
much haste.
* Hee is wise happily.

Sententia Pueriles,
commodiously.

It is a * rare vertue, * to
be silent in busineses
* A sword wounds the
body ; but speech,
the minde.

* Wee do not acknow-
ledge our own faults.

F

It is [x the part] of a
valiant man, To con-
temn a false y infamie

It is [the part] of a va-
liant minde, Not to
be z much' troubled
* in aduersity.

Any one * doth more
easily advise others,
than himself.

The discommodies of
fortune * do nothing
trouble a wise man.

Error & repentāce are
the cōpaniōs # of haste.

* Hee is happily wise,
who

who is wise by ano-
ther mans *b* perill.

b danger or harm.

* He will easily finde * a
staffe, who desires to
beat a dog.

* Hee that desires to beat a dog,
will easily finde.
* a club.

A word * flees easily
out: yet * it never re-
turns.

* fleeth out easily.
* it returns never.

* Prosperity destroyes
when it flatters.

* Prosperous fortune doth de-
stroy whil' st it doth flatter.

[Hee is] most happie

* whom no evil hath
befallen in his life.

* to whom nothing of evill
hath chanced.

[* Thou art] happie,
whosoever shalt learn
by the grief of ano-

* Whosoever [thou art which]
shalt learn by the grief of ano-
ther, to bee able to want thine
owne [art] happy.

ther man, to bee free
fro thy * own [grief.]

* owne.

It is an easie matter, To

overcom * him that
is away, who doth
not resist.

* [a man] absent who &c.

Hee is wise *c* in vaine,
who is not wise * for
himself.

c to no purpose.
* to himself.

Sententia Pueriles,

G

A cock can doe very much * on his owne dung-hill.

* in his.

d Vertue is more pleasing, proceeding from a fair body.
e pleasing.

d Vertue, coming from a fair body, is more *e* acceptable.

H

To overcom an enemy by * kindneses, is the best revenge.

* benefits or good turns.

* The lowe fortune [or base estate.]

* The mean condition is more safe than the *f*lofty.

f high.
g heritage.
* of fame.

The *g* inheritance * of a good name is more honest than [the inheritance] of riches

h The gheffing-ar.
* of the humane minde, *viz.* what a man thinks.

h The conjecture * of mans mind is difficult
A covetous man, whatsoever he doth, hasteneth all things.

* Calm waters have also.

* Even waters beeing calme haue their *al.* * calmnes. The

al. trouble or danger.
* tranquillity.

The *i* goodnes of the *i* honesty.
master makes the fa-
milie better *k* also. *k* too.

I

There is *l*ould war be- *l* an antient contention.
tween the mother-in-
law and the daughter-
in-law.

Things * not hop't-for * unhoped [or unlooked for.]
fall-out * oftner than * more often.
the things w^{ch} * you * you may hope for.
hope-for.

Famous wits * have ne- * have wanted never.
ver wanted *m* emu- *m* enviers [or followers for
lators. vain glory.

He that bears the yoke
* willingly, makes it * willing.
light.

* The very day [is] * The day it self.
sometmes * a mother, * a naturall parent [viz. some-
sometmes a step-mo- times lucky, sometimes unluc-
ther. ky.]

Hide [your] * misfor- * infelicity, unhappinesse.
tune; lest you make
[yo^r] enemies *n* glad *n* merry or joyfull.
Great

Sententia Pueriles,

* very great.

* prepared.

o deceit.

* doth imbrace or comprehend

p alway followeth.

* full of eies [viz. sharp-sighted

* vices.

* owne [vices.]

* [You] commanding anger,
shall live.

q strong, healthfull, comfortable.

* languishing, or weak, or little
worth.

* There is need.

* in aduerse things.

r It is no sleeping [viz. beeing
negligent.

* Great riches are not

* got without o fraud

Ingratitude * contains
all vices in it self.

Discommodity p is al-
waies a companion
of commodities.

We are * quick-sighted
by nature into other
folks * faults; not into
our * owne.

* Ruling [your] anger,
you shall live a most
q able life.

To apply [our selves]
to diuerse [matters] is
every where * feeble.

* Wee have need of
good counsell in evil
matters.

A friend is knowne * in
aduersity.

Wee are not to slum-
ber in a dangerous
businesse.

To

To wish to ones selfe
impossible things, is

[a property] *of* signe or token.

[a man] *that doats. * of one.

* Shamfastnes is unpro * doating.

fitable when * need * Shame.
urgeth. * necessity doth compell or in-
force.

* It behoves [us] * of * It is meet, or it concerneth

our selves to bring a us.

buyer *to unfaleable * to bring of our owne accord,

ware. vir. to seek out.
* to ware unvendible.

Time shewes friends ;

* as fire, the gold. * as fire [sheweth] or tryeth

An envious [man] gold.

y waxeth lean *at the y pines away, or frets.

prosperity of another * at the fat things of another]
[man.]

L

* Contentions are wot * Strifes.

to take away the

z tranquillity of the z peace or quietnes.

minde.

* A longer life is wont * A long life.

to bring very many
discommodities.

Not [he] who hath li-
ved

* lucre.
* doth bring losse alway.

* edge.

* riot or intemperance.

b according to.

* faculty.

c but for gain, or if there were
no gain.

* It is beleevd of us more wil-
lingly.

d to them that see the thing.

* eared.

* praise and obsequie [*viz.* ser-
viceablenesse [or dutifulnesse,
or pleasing.

Sententia Pueriles,

ved long, but he who
hath lived well, is
praised.

Evill * gain * ever bring-
geth losse.

The * sharpnes of the
minde waxeth dull
by the * excesse of
the body.

It behoves [a man] to
bee liberall, but yet
b for [his] * abilitie.

No man would bee
wicked, *c* except there
were gain.

* We give credit more
willingly *d* to ey-wit-
nesses, than to * eare-
witnesses.

The burden which is
well borne is made
light.

Men are overcomn by
* commendation &
pliantnesse.

A

M

A wicked woman is
more *e* fierce than all *e* savage or cruell.
wilde beasts.

A thrifty matrone is
not every where *f* to *f* easie to be met with, or found.
be met with.

A woman is the * pre- * health [or safety.]
servation and *g* cala- *g* overthrowe.
mity of the house.

b To dy with hunger *b* It is the most miserable, &c.
[is] the most mise-
rable kinde of death.

Evill speeches * marre * throwe down, overthrowe or
good manners. destroy.

You shall lose greater
matters, unlesse you
* keep the lesse. * retain.

Many things *i* happen *i* doo chance or fall out.
to a man which hee
will not.

* A mean in all things * A Mean [is] to bee accoun-
[is] to be accounted ted best in all things.
the best.

Many good things
have

k fallen out.

l they themselves.

* finenesse.

* shew.

* habite [viz. qualitie or condition.]

* many [men.]

* It is better by much, to.

* cure [viz. look-to, or help.]

m living together, or familiaritie

* You shall knowe the manners of [your] friend, you shall not hate [him.]

o come to nothing.

p diffension.

* they prevail, or are establisht, or become strong.

Sententia Pueriles,

have k hapned to many beside their hope
Many envy [that] good to others, w
l themselves want.

The *elegancy of the speech is wont to
*declare the *disposition of the minde.

Hee that pleaseth himself overmuch, dis-
pleaseth * many.

* It is much better, To
* remedy the begin-
nings, than the end.

Naughty m companie
infects good manners.

* Knowe the maners of
[your] friend [but]
hate [him] not.

All mortal things have
many changes.

Great matters o perish
by p discord: * they
are confirmed by
concord. Eve-

* Every wise and good
[man] hates a lie.

* Every wise [man] hates a ly:
and [each] good [man] [ha-
teth a lie.]

Idleness brings many
evils to men.

It is the greatest com-
modity, To knowe to
use poverty.

N

Nothing is ours which
may be taken away.

There is no discord
where there is the
same minde.

* Have no *q* commerce
with wicked men.

* You may not have.

q trafique in buying and selling
[viz. company, fellowship, or
familiarity.]

* It makes no matter
how long you live,
but how well.

* It skils not.

* Punish not any man,
unless* you weigh the
matter well [first.]

* Doo not punish.

* you shall weigh thoroughly the
matter [first.]

* Insult not over a man
in misery [for] * for-
tune is common.

* Doo not insult over a misera-
ble [man.]

* lot, viz. chance or hap.

* hath been made rich never

A good man * is never
made

suddenly.

* creature [is] harder to bee
knowne.

* It is not to be lived.

* is gotten, not by age.

✓ Goodnes of wit.

* shall not profit you.

* See] you vex not [viz. tor-
ment not, or disquiet not.

* See that] you moove not an
evill, well seasoned or ended.

* to make warre, viz. to con-
tend or braul.

* There is no man of men.

* something of vice.

Sententia Pueriles,

made rich of a suddē
No living * creature, no
merchandise [is] har-
der to be known, than
man.

* You must not live,
that you may eat; but
you must eat that you
may live.

Wisdome * is not got-
ten by age, but by wit
✓ Happines of wit * shall
do you no good, unless
you shall exercise it.

* Vex not your owne
minde with cares.

* Stir not a bad matter,
well qualified.

Nothing is more disho-
nest, than * to warre
with a familiar [fréd]

* There is no man in
whom there is not
* some fault.

Tis not a benefit which

is. * bestow'd for gain. * sent forth for gain.
 Hee maketh no small ^{little.}

gain who escapes loss.

Learn not filthines, nor

yet * admit it.

* thou shalt admit or permit it

* Gold doth not adorn * Not gold adorneth, viz. doth
 a woman; but good ^{set forth, or beautifie.}
 manners.

Nature hath not ^{granted.} give
 to women, ^{to command.} To bear
 rule.

A woman knowes no-
 thing, * but that wch * besides.
 she earnestly desires.

Nature suffereth not a
 woman * to bear rule * to bee before [viz. above or
 Nothing is ^{over her husband.} blest ^{happy.} y of
 every part. ^{y every way.}

Nothing [is] * more * before heaviness or grief.
 usual than sorrow, in
 the * affairs of mor- * things or matters.
 tall men.

* You can bear no ^{You will bear.} bur-
 den * more grievous- ^{weight.}
 ly than poverty. * more bitterly.

a I advise thee.

* beleeeve not, or commit not.

* [See] you studie not to doo
evill.

b heavie.

* to wex rich.

c soon come to poverty.

* Iniquity.

* doth infect [or corrupt] na-
ture utterly.

*a*l. as you may make [your]
friend.

* as [he cares for] his owne bu-
sineses.

* Endeavour not, or attempt
not that.

Sententia Pueriles,

a I pray you, * credit
not ever all things to
all men.

* Devise not to doo e-
vill, trusting to your
riches.

Nothing is so *b* grie-
vous as poverty.

Make not haste * to be
rich ; lest you *c* bee
straight-way made
poor.

* Naughtinesse of ma-
ners * doth altoge-
ther infect nature.

Nothing is so grievous
*a*l. but you may make
it friendly.

Nothing in [this] life
it better than health.

No man careth for o-
ther folks busineses
so diligently * as his
owne.

* Go not about [that]
which

which cannot be done.

Nothing is so *hard to * long-continuing.
be don, which *con- * assiduity [or continuall sitting
by a matter] tinuall diligence can
not make easie.

The night, love [and]
wine, *d* do perswade *d* doo allure unto lewdnes.
filthy things.

* It hurts not any man, * To have houlden his tongue,
hurteth not any [man.]
To have houlden his
tong; it hurts [him]
To have spoken.

* It is not of the same * It is not the [property or
guise] of the same man, &c.
[viz. The same man cannot
speak, &c.
* fit.
man, To speak both
many things & *sea-
sonable.

Nothing [is] more o-
dious than [that]
which is ever the
same.

To take away *e* the *e* the right.
* to nature.
owne right * from
nature, is difficult.

Fearn * fit to bee burnt * to be burned, viz. meet to bee
burnt.
growes in *f* neglected *f* fields not husbanded.
fields. F 2 The

Sententia Pueriles,

The * servants doe nothing * wel, unless the maister be present.

All things fall not out which you g may determine in yo^r minde.

O

* ministers
* rightly.

g shall.

* Every too much.

* fled;

* Faith [or trust] is to bee had.

b thought of.

ito be alwaies learning.

* egresses or ends.

k doo chuse rather it to bee better.

* doth bring forth.

* Every thing [which is] too much, is to be
* avoided in al things

* Credit [is] to be given rather to the eies than to the ears.

Things best b devised, fall out worst oft times

It behoveth [a man even] waxing old, i ever to learn somthing

Al the best things have difficult * issues.

All men k will rather have it to bee better to themselves, than to another [man.]

Every thing * breeds
error

error *al.* by *hasting.* *al.* in preparing.

Every evill, whil'ft it is *l* in making haste too much.

* breeding, * is easily * growing up [*viz.* whil'ft it is beginning.

suppressed. * is oppressed easily.

All delay, although very little, seems *m* most *m* the longest long.

It behoves us * to take * to consult [or esteem] of in good part that good [value or price.] which we have.

¶ It will be the best, if a ¶ It is the best, To take a fit opportunity. man shall look for a fit time.

* Undertake not the * You shall not undergoe the burden wherto you are unable. burden to which you are unequal.

Every * superfluous * needlesse or vain. thing * flowes from * springeth or streameth abroad * a full breast. * a breast over-full.

Death is * the last of all * the last [thing] or uttermost. things.

P

[Those things are] to be born patiently wch cannot be changed.

F 3

The

Sententia Pueriles,

The manners of [our]
fathers are not to be
o reproved, but to be
p born.

* Few are moderate
* in prosperity.

Anger [is] the worst
q authour * of mana-
ging busineses.

r His owne country is
most pleasant to eve-
ry one.

We are wiser, for most
part / after the deed.

t Horns u rush out spee-
dily to rams well fed.

Anger and * inordinate
desire are the worst
* advisers.

It is better to be envied
than * to be pitied.

x Very many things are
to bee knowne : but
the best [are] to bee
y retained.

In-

o reprehended or found fault
with.

p born with.

* Few [men]

* in prosperous things.

q director.

* of doing things.

r A mans owne countrey.

s after a thing is done.

t Rammes well fed have soon
great horns.

u shoot out of a sudden.

* lust or covetous desire.

y counsellors.

* miserable or in misery.

x Many things.

y houlden.

* Inconsiderate anger * Headlong, viz. rash.
is the *z* authour of *z* cause.
many evils.

* Remedies are to bee * Medicines are to bee.
* used to an evil whē * added to an evill, breeding
it is breeding. [or beginning.]

* Fairnes of body is *b* a * Beauty.
frail good. *b* a brittle good thing.

It appears *c* forthwith, *c* straightway.
what plant * will be * may be.
fruitfull.

A * small spark * neg- * little.
lected * hath [oft] * contemned.
caus'd *d* a most great * hath stirred up [oft times.]
burning. *d* a most grievous fire.

It is *e* a dāgerous thing *e* a perilous thing [a man] to
[for a man] to com- credit or trust.
mit himsele to the
waters.

There is the * greatest * chiefest rarity.
scarcity * of most ex- * of the best things.
cellent things.

It is * [the part] of a * [the duty or wisdom.]
wise man, To doe no-
thing rashly.

F 4 Like

* Like [men] or men of like condition.

* assembled.

* like men.

fware.

* doth finde easily a buyer.

g found fault with.

* corrected.

* equality [vix. milde and just dealing, than by roughntise or force.

* hardnes.

* fair, excellent.

* measure, mean or state.

* filthy.

* will be cured well with.

* pleasing words, or sweet words.

b to keep a measure in &c.

* measure.

* of wickednes.

Sententia Pueriles;

* Like are easily * gathered together with * [their] like.

A good fmerchandise * easily findes a buyer

Things past may bee g reprehended : they cannot be * amended.

More are overcome by * equity, thā by * hard dealing.

It is a * goodly thing, To knowe the * manner of every time.

It is better to dy, thā to live a * dishonest life.

Grief * will be wel cured with * fair words.

It is good b to putte a * mean to anger and pleasure.

It is better to need, thā to wex rich * by wickednes.

It is better to hold ones peace

peace, than to *i* speak ^{*i* utter.}
 * things unbecoming <sup>* undecent things, or unbecom-
 ting.</sup>

One eye-witnes is of
 more [*worth] thā * [price or value.]
 ten ear-witneses.

The tongue killeth mo
 than the sword.

Nothing is *al.* pleasant
 to a troubled heart. ^{*al.* clean.}

A fat belly *k* begets not ^{*k* breeds not, or procures not.}
 * a fine wit. ^{* a thinne [or subtile] sense.}

The smoke of [our]
 coutry is *lighter thā <sup>* more full of light [viz. more
 bright, cleare, or shining [viz. more
 pleasing to us.</sup>
 another mans fire.

Every one dare doo
 more at home than
 abroad.

!Eies see more than an ^{! More eyes see more than one.}
 ey.

Good deeds *stream a- ^{* flowe or spread abroad, viz.}
 broad frō *good minds ^{come.}
 * honest or vertuous.

It is [as] [his] native
 countrey to a man
 wheresoever he * li- * doth.
 veth happily.

He

Sententia Pueriles,

* a poor [man.]

m is alwaies coveting more.

* Perverse fellowshups doo bear *
evill fruit.

n societies.

* Shamefastnes.

* rusheth [*viz.* decaieth of a sudden, or cometh to nothing.

* a reason or consideration.

o to doo good for evill, or to overcome evill with goodnes.

p It hurteth children, To drink wine.
* boyes.

* suddenly.

q durable or continuing.

r every one.

* loveth vehemently.

He is * poor, not who hath little, but who
m covets more.

* Naughty *n* cōpanies
bring forth evil fruit.

* Modesty beeing lost,
all vertue * perisheth
of a sudden.

Things past compel us
to have * a regard of
things to come.

It is a goodly thing, *o* to
change injuries into
favour.

p To drink wine, hurts
* children.

Q That which is taken up
* of a sudden, is not
q long-lasting.

[Those things] which
are seene are more
certain than [those]
which are heard.

What *r* any one * loves
ex-

exceedingly, he cannot forget it.

/ be forgetfull of that.

* Do not that your self, * You may not doo.

which you * impute * turn to other [men.]
to others for * a fault * a vice.

* Depute that * for gain * Account.
whatsoever happens * in gain [viz. to be gained.]
besides hope.

They that * flee labors, * flee often.
with holy-daies.

He that refuseth labor,

* bears no fruit. * doth not bear fruit [viz. gets

* Take heed oft, what no good.

you speak * of anie * See.
man, and * to whom. * concerning every man.
* to whom [you] speak.

[That] which manie
doo, is not * straight- * forthwith or presently.
way good.

[That] which [seemeth] good * to one, * to one [man.]
seems evil to another

That which is not * ac- *cused to labour.
customed, refuseth
labour.

Hee that hasteth over-
much,

Sententia Pueriles,

* more lately. More haste, worse speed.

* how to dissemble.

* that which is enough happeneth. vii. He that hath enough.

* nothing more.

* to sinne.

* reformed or amended.

al. Idleness brings very many evils to men.

* You shall correct by no business.

y inbred in nature.

* taketh good heed to, or is careful for, or attendeth to.

* placeth or setteth.

* diligence.

much, finishes * lately. He that knows not * to dissemble, knoweth not to bear rule.

[He] to whom * there befalls that which is sufficient, let him wish * no more.

[He] that knowes not himself * to offend, wil not be * corrected.

al. How many evils doth idleness bring to men!

* You cannot amend by any labor [that] which is y ingraft by nature Every man * watcheth heedfully to that which he earnestly desires.

He that * bestoweth a benefit upon an unthankfull [person] loseth [his] * labor. What-

Whatsoever is natural,

* is not easily chang'd. * that thing is not.

He that *a* catcheth at a *a* hunteth after,

double commoditie

at once, * is [oft] * is frustrate [oft] of both.
deceived of both.

* No man can shun that * It is lawfull to no man to shun
which is decreed by that thing.
destinies.

[That] which is done,
cannot be * undone. * made undone.

What *b* Art everie one *b* science or cunning.

* knowes, let him ex- * hath knowne.
ercise hlmself * in the * in this art.
same.

They that *c* vaūt more *c* make report, or speak,
d arrogantly of them- *d* proudly.
selves, have * ill neigh- * evill or bad.
bours.

[Those things] are to
bee born * patiently, * easily.
which you suffer
* worthily. * deservedly.

R

A *e* divers fortune is to *e* contrary estate.
be

* in things being very prosperous: or, when all things prosper well.

* matter, viz. substance or goods.

* stand sure, or abide.

* cost [viz. laying out or spending exceeds.

f A little matter in &c.

* is overcome yet, [or nevertheless.]

g diligence.

* of a thing not good.

h very evill.

i inclined [or ready to fall] into corruption [or decay.]

* To covet greedily many things, is an evill thing.

* Whosoever shall rule well [is] a great king.

* A friend suffering with us, or having compassion,

Sententia Pueriles,

be feared * in things very prosperous.

[Our] * state cannot * endure when [our]

* expēse goes beyōd [our] coming-in.

f A matter, small in the beginning, increases into greater.

A matter hard to be done * is yet overcome by continuall g industry.

The custom * of an evil matter is h the worst.

[All] humane things are i prone to corruption by nature.

* It is an evill thing, To covet many things.

* [He is] a great king, whosoever shal rule well.

S

* A compassionat friend is

is *k* a solace in miseries. *k* a comfort.

* Prosperity maketh heedlesse men mad, & destroyes [them]

* Prosperous things doo make mad unwary [men] and destroy [them.]

* Rest and quietnesse [are the priviledge] of ould age.

* Idlenesse is of ould age, and rest : viz. the peculiar priviledge : or [The property] of ould age is rest and quietnes.

Wisdom is oft times even under * a base cloke.

* a sordid [or ill-favoured, or poor] little cloke.

Anger / is often * a for most light causes.

/ ariseth, or is caused.

* of.

a for small causes.

* It is not an easie thing to fly without * wings.

* To flee without feathers, is not an easie thing.

* pens or feathers.

* A womans instore is her good report.

* The houshold-stuffe of a woman is her famous cry : or, A famous cry [viz. the good name] of a woman is her household-stuffe, viz. her riches or dowry.

m best.

The *m* chiefest wits ly oft * in secret.

* in a hidden [place] or hidde.

Every one * likes his owne studie * best.

* approoves or allowes.

* It is wisdom To learn of a wise man.

* especially.

* To learn of a wise man, is wisdom.

The tongue ought to be * governed with the chiefest care.

* ruled.

They

n hard condition or state.
o suffering it patiently.

* will.

p grievous.

* young men.

* substance in himself [viz. his
wisdom and virtue.

* betray, utter or bewray.

* To say, I had not thought, is
dishonest to a wise man.

* Picked, or choice, or most
excellent.

* to wicked men.

Sententia Pueriles,

They are fools that wil
not be corrected.

Every n fortune is to
be overcom by o bea-
ring [it.]

If you cannot [doo]
what you * desire, de-
fire that wch you can.

An ould man is p trou-
blesome to the com-
pany of * youth.

There is not any thing
more worthie than
wisdom.

A wise man hath all
[his] * substance
within him.

Never * disclose the se-
crets of [thy] minde.

* It is dishonest for a
wise man to say, I had
not thought.

* Egregious vertue
hath bin alwaies envi-
ed * of wicked men.

An

An old man sees many
things which hee
* would not.

* will not or likes not.

* If you * say what you
will, you shall hear
what you * wold not

* You shall hear what you will
not, if you say what you will.

* shall say or utter.

* will not.

Of-times all the peo-
ple * rues the il deeds
of a bad man.

* suffers punishment for [or
smarts, or paies for.

A fool is changed even
as the moon.

* You may oft over-
com [him] by pati-
ence, whom you can
not overcom by x vi
olence.

* You may overcome often.

* Things otherwise in-
vincible may be y o-
vercom * by money
alone.

* Things invincible otherwise,
conquered.

* by onely money.

It is better * to remedy
the beginning, than
the end.

* to cure or help.

The z battell * of one
hand alone is * feeble

* fight.

* of a solitary hand.

* not valiant, or weak.

G

Life

Sententia Pueriles,

Life is unpleasāt with-

* a friendly convictour [viz. a] out * a frēdly cōpanion.
companion to live friendly with

us.
a by houlding his peace, or si-
lence.

* [Wee] all in common, or
commonly.

b condition or state.

c another mans estate.

* the divine help, or the help
of God.

d guideth.

* a like [man] to a like [man]
or to one like to himself.

* We embrace oftentimes.

* prefaging [or divining be-
fore, or gheffing] over-much.

e to be silent.

* to speak out.

* to be kept in silence, or not
to be spoken.

fissue.

g consultation.

No man offends a by

beeing silent; but by
speaking very often.

* All of us in generall
despise present things

It repents every one of
his owne b lot: he ad-

mires c another mans

We are able to do no-
thing without * Gods

help.

God alwaies d leadeth

* a like to a like.

* Wee oft imbrace the
worst things for good

A minde * too suspici-
ous feareth alway.

It is better e to hould
ones peace, than * to

utter things * to bee
concealed.

The fevent is oft un-
like to the g counsel.

The

The end and * issue of * going out.

a matter is alwaies to

be *h* looked at.

h observed or marked.

T

No time is to bee *i* past

i spent unprofitably.

over unfruitfully.

Such things shall bee

k spoken to you * as

k replied or returned.

your self speak.

* what ones.

Men judge then * when

* when now it repenteth them,

as it repents them.

viz. after that it repenteth them.

Time brings truth to

light.

A drunken man * asleep

* sleeping.

is not to be *l* stird up.

l awaked.

m Slownesse in doing

m Over-much slownesse, or

matters is odious.

laziness.

* How much every one

* Every one is had [or account-

hath, of so much

ted] of so much [worth] how

reckning is he.

much he hath.

Every one is made

* such as * they with

* such a one, with what ones he

whom he is familiar

doth [or useth] familiarity.

V

n Bashfulness is a good

n Modesty.

G 2

signe

* brings forth.
* hate [breeds] diffensions.
* Strength doth profit nothing
without counsell, viz. doth
nought avail.

* also, or even there.

• As you shall speak.
* it shall be answered you.

* to be praised oftentimes.

* strengths are wanting.
* breed or beget [viz. invent.

p inconstant.
* changeable.

* together, or withall.
* vices.

* as fishes [are caught] with a
hook.
al. or as a fish [is taken.]

Sententia Pueriles,
signe in a yong man.

Violence * breeds ha-
tred; * hatred, diffensios

* Force without coun-
sell doth no good.

Whereevery one hath
his treasure, * there
he hath his heart.

• As your speech shall
be, so * you shall be
answered.

The will is, oft * to be
praised, where
* strength is wanting.

Will and labour * pro-
create arts.

A woman is ever p va-
riable and * mutable

A woman, who hath
lost chastity, hath lost
all things * with it.

We learn the * faults of
wives after mariage.

Men are caught with
pleasure, * al. as fishes
with a hook. Art

q Art is the only refuge *q* Skill or cunning.
in * poverty. * want.

* Gette [your] living * Prepare.
* howsoever ; but * from what place soever.
not * by sin. * from vice or wickednes.

Nature hath given a
fault * to every creature. * [to every one] created, *vix.*
to every man that ever was cre-
ated.

Where any one *r* is
pained, * there hee *r* is grieved.
hath his hand. * even there, *vix.* in the same
place.

Our life is like to a bub
ble *f* in the water. *f* on the water [*vix.* gone of a
sudden.

* The cheerfulnesse of *t*
wine * diminishes the *t* The cheerfulnesse or comfort
caused by wine.
* trouble of old age. * lesseneth or abateth.
* sorrow, grief, or wearisome-
nesse.

y Sacred sentences to bee *y* Holy.

z propounded * to scholars * taught.
* on the festivall daies. * to the youth studious of lear-
ning, or learned.

* in [or upon] feast [or *holy*]
daies.

WE *a* can doo no-
thing without
God. *a* are able to doo.

God *b* exacts the affec- *b* straightly requireth.
tion of [our] heart.

G 3 The

Sententia Pueriles,

* to afflicted [men] [or to
men in affliction.]
e hang [or rest] on God.

* look back [or have too great
a respect.]

* of, or from the &c.

* work well.
d daily.

e trouble or crosses.

f Covetousnes.

* brings-in [viz. makes men
forget God.

g Wee must adde [or put to]
nothing.

h, onely.

When the word of God is lost.



* health or safety.

The Lord is wont to be
present* to the afflicted
All things e depend up-
on God.

We must not * look to
earthly things.

A tree is knowne* by
the fruits.

We must bee * dooing
good d continually.

Our e adversities [are]
from God.

f Avarice* brings for-
getfulness of God.

g Nothing is to bee ad-
ded to the word of
God.

All things are to be ho-
ped for from the
Lord h alone.

i The word of God be-
ing lost, all things are
lost.

The * salvation of the
soule depends on the
word

word of God.

Covetous men * deride * laugh-at,

the word of God.

God casteth downe

k bould men.

Sin is derived from A- *k presumptuous or proud men,
or audacious men,*

dam to us.

All things which wee

need are given us

from God.

Man is * prone to vani- * ready or inclining,

ty by nature.

Aid is to be m expect- *l Help or succour.
m looked-for.*

ted from God.

Covetousnes blinds &

hardens the heart.

God is the author * of * of all works.

al [our good] works

B

The blessing of God

maketh all things * makes fruitfull all things.

fruitfull.

All good things are gi-

ven * to a beleever. * to [a man] beleeviug, or to
him that beleeveth.

We are only * stewards * dispensers of our good things

G 4

of

shineth bright, or appeareth.

* We must not warre [or contend] but necessity urging [or inforcing.]

* [Men] mooving warre, are overcome oft first.

are lost.

* do come to.

p declare or approve.

q uphouldeth.

* [men] beleevving.

r brings life everlasting.

* are made, or come to passe.

* to [a man] beleevving.

Sententia Pueriles,

of our goods.

The goodnes of God

shines out in al things

* Wee must not goe to war, except necessity urge.

* They that move war, are oft first overcome.

Kingdoms got by war,

perish by war.

Good things * happen to the godly, by the grace of God.

Good works p proove faith.

The blessing of the lord nourishes & q sustains

* the beleevers.

C

The knowledge of god

r [is] eternall life

All things * are do by the counsell of God.

All things are possible * to a beleever.

The

The counsels of God
are not changed.

All good things are
fcommunicated * to f given or imparted.
* to [men] beleeving.
the beleevers.

Christians are t the t a place for God to dwell in.
temple of God.

u Charity is the x badge u Love.
of beleevers. x note or mark, or cognisance.

Love is the * fulfilling * fulnesse, means whereby wee
of the law. keep the law.

[There is] no counsell
against the Lord.

y Carnall men z see not , Fleshly or naturall.
the kingdom of god. z perceive not the things be-
longing to Gods kingdome.

* Confidence is to bee * Sole confidence.
had onely in God.

He that hath Christ by
faith, a hath all things a is an heir of all.

Christ is the b treasure b treasure-house.
of all good things.

The cross follows c the c men confessing the faith.
confession of faith.

Glory followeth d the d our suffering for Christ,
crosse.

We

*We must suffer together with
all.

*trying or prooving.

e without doubting.

* of the word of God.

f painfulnesse or diligence.

g Every misery.

* [Men] beleeving.

b in peace.

Sententia Pueriles,

* Wee must have com-
passion of all [men]
The crosse is the * triall
of our faith.

All things are to be don
e with a sure cōscience
Blindnesse is a punish-
ment of the contēpt
* of Gods word.

All things are to be don
with counsel and f in-
dustry.

g All calamity is a pu-
nishment of sin.

Beleevers commit all
things to God.

* Beleevers in Christ
have eternall life.

The Church is to bee
governd b by cōcord.

All power is given to
Christ.

He, who is of the truth,
heareth Christ.

All creatures obey
Christ. The

The kingdō of Christ
shall indure for ever.

Ther [is] no i worship i service acceptable to God.
of God, without faith.

The counsell of God
[is] unchangeable.

All care [is] to be cō-
mitted to God.

* Christ alone delivers * One [or onely] Christ.
from death.

Nothing can bee wan-
ting * to them that * to [men] following Christ.
follow Christ.

We must * deal * kindly * doo.
with [our] enimies. * bountifully.

* Greedy desire k of ha- * Covetousnes.
ving is the root of all k of getting goods.
evils.

* Wee must not trust in * It is not to be trusted [to us]
man.

The counsels of men
are * orderd by God. * moderated or guided of God.

There is no remedie a-
gainst death.

D

The

Sententia Pueriles,

* We must suffer together with
all.

* trying or prooving.

e without doubting.

* of the word of God.

f painfulnesse or diligence.

g Every misery.

* [Men] beleeving.

b in peace.

* Wee must have com-
passion of all [men]
The cross is the * triall
of our faith.

All things are to be don
e with a sure cōscience
Blindnesse is a punish-
ment of the contēpt
* of Gods word.

All things are to be don
with counsel and f in-
dustry.

g All calamity is a pu-
nishment of sin.

Beleevvers commit all
things to God.

* Beleevvers in Christ
have eternall life.

The Church is to bee
governd b by cōcord.

All power is given to
Christ.

He, who is of the truth,
heareth Christ.

All creatures obey
Christ. The

The kingdō of Christ
shall indure for ever.

Ther [is] no i worship: service acceptable to God.
of God, without faith.

The counsell of God
[is] unchangeable.

All care [is] to be cō-
mitted to God.

* Christ alone delivers * One [or onely] Christ.
from death.

Nothing can bee wan-
ting * to them that * to [men] following Christ.
follow Christ.

We must * deal * kindly * doo.
with [our] enemies. * bountifully.

* Greedy desire k of ha- * Covetousnes.
ving is the root of all k of getting goods.
evils.

* Wee must not trust in * It is not to be trusted [to us]
man.

The counsels of men
are * orderd by God. * moderated, or guided of God.

There is no remedie a-
gainst death.

D

The

Sententia Pueriles,

lconsidered.

The will of God is to
be llooked-to in all
things.

m God careth for us.

God helps in afflictions.

m God hath a care of us

Nothing is to bee con-
demned rashly.

* A reason is to bee rendered of
an idle word.

* An account is to bee
given of [every] idle
word.

n affliction.

God amēds us by n the
crosse.

spring or cause.

God is the o fountaine
of all good things.

* his [children.]

p of a sudden, v/z. oft above ex-
pectation.

God helps * his p sud-
denly.

God alone [is] the
searcher of the harts.

* not possible.

Nothing [is] * unpos-
sible to God.

* builder or framer.

God is the * maker of
all things.

q helpeth in due time.

God q succors in time.

* Onely God is sempiternall.

* God alone is eternall.

r professed.

God is r acknowledg'd
by faith. God

God is the hope * of * of faithfull [men.]
the faithfull.

Nothing is * hid from * hid [viz. unknowne] to God,
God.

All things /ly open to / are manifest.
God.

God * guides all things. * ruleth or governeth.

Every doctrine [is] to
be * tried.

* proved.

god hath / put al things / subdued or set-under.
in subjection to man.

God # respects not per- # regards not men in respect of
sons. any outward thing.

God sees and heares all
things.

Gods counsels [are]
hid * from us.

* to us.

Wee must obey God
more than men.

God hath x reserved all x kept.
things * for himfelfe * to himfelfe
alone.

* Wee must adde no- * Nothing [is] to bee added.
thing to the y com- y words of Gods
mandements of God

Ri-

* come to us, or fall-out.

z in the time which hee hath appointed.

* The rich [man] and the poor [man.]

* Humane subtilty can hide from God nothing.

a beeing our adversary, viz. If God bee against us, the &c.

* men to bee idle.

* leads away [men]

b keeps.

c above.

d a spirituall nature.

* adored.

e with a spirituall worship.

f not to be searched out.

Sententia Pueriles,

Riches * happen by the blessing of God.

God delivers his z in his owne time.

* The rich & the poor are made of God.

Where God is not, there [is] nothing.

* Mans subtilty can co-
ceal nothing from god.

God a being against us, all creatures are a-
gainst us.

God will not * have men idle.

The covetous desire of riches * leads [us] away from God.

God feeds and b pre-
serveth us c beyond our care.

God is d a spirit, and to be * worshipt e in spirit.

The works & counsels of God are f unsearch-
able. God

God alone remits sins,
and freely.

God works all good
works in us.

God g admonisheth by ^gwarneth.
his word, before hee
punish.

* God ^hcorrects his; but * God corrects, but casteth not
casts [them] not away away, His.
^hchastiseth.

E

* Hee that lifts up him- * [A man] extolling himself,
self, shall be brought shall bee humbled.
lowe.

The examples of ma-
ny [men] are not to
be imitated.

* Things without, de- * Externall [or outward]
file not a man. things, wth. without a man.

[Those things] fal out,
not which wee have
ⁱappointed; but w^{ch}

ⁱpurposed.

God hath ^kdecreed ^kdetermined.

To care for outward
things, / the inward / with the neglect of the inward.
beeing neglected, is
blindnes. The

in amendment.

*to faithfull men, or beleevers.

*men beleeving [or beleevers]

n Rage.

*depraves or corrupts.

o makes us to stand as just in
Gods fight.

p without any desert.

q [us] the children of God.

*prooved.

r God hath a care of faithfull
men.

Sententia Pueriles,

The m amēding of the
life is by the law of
God.

Foolishnes [is] a pu-
nishmēt of drunkennes.

F

Nothing is wanting
*to the faithfull.

The world hates * the
faithfull.

n Fury *mars the judge-
ment.

Faith is the gift of God

Faith alone o justifieth.

Faith is given p freely.

God respects faith.

Works are the signes
of faith.

Faith makes q the sons
of God.

Faith is *tried in adver-
sity.

The death of the faith-
full [is] life.

r Faithfull [men] are a
care to God. The

he * The faithfull *f* are fa- * Faithfull [men.]
of tisfied in the time of *f* have enough.

z hunger. *z* hunger or dearth.

u- Faith is the fountain of
es. [all] good works.

ng Faith *u* relies upon the *u* leans or rests.
he word of God.

The care *x* of future *x* of things to come.
he things [is] unprofi-
e- table *y* to us. *y* for us.

d The faithful perish not
z by hunger. *z* through famine, or lack of

d True faith cannot bee
a idle. *a* unfruitfull.

z. *b* The faith of ev'ry one *b* Every mans faith.
is known * by fruits. * of the fruits.

G

s Glory [is] to be given
s to God; not to us.

God hears the * sighes * groanings or mournings.
of the oppressed.

c Prattling is not with- c Over-much talk.
out sin.

Prattling is *d* an argu- *d* a signe.
ment of foolishnes, &
of lying. H God

e to men before they bee born.

flowely or lowe.

* to man, viz. in man.

g Humility pleaseth God.

h cometh onely from God, or
belongs onely to him.

* Humane [or mans] endeavors. * Mens endeavours are
unprofitable [with-
out God.]

i come to nothing.

k miserable, or subject to cala-
mity.

* calamitie.

* to humble men.

Sententia Pueriles,

God promifeth good
things by grace, e to
[men] not yet born

H

God lifts up the f hum-
ble.

We must not trust * mā.
All things serve man.

g God will [have] hu-
mility.

The life of man is a
warfare.

Honour h is onely of
God.

Humane comforts i pe-
rish.

Man [is] a k calamitous
living creature.

Man is born to * misery
Man receives all things
from God.

* God gives his gifts * to
the humble. Men

Men are governed by
wisdom; not by
their owne strength.

God * brings down all * humbles or makes lowe.
high things.

The heart of man [is]

* wicked, / of the own * evill.
nature. / by.

* Mans reason acknow- * Humane reason,
ledgeth not God.

Man [is] *m* the author *m* the cause of his owne miseries
of [all] calamities
to himself.

To overcome an enemy

* by a kindnes [is] * by a benefit, or by deserving
the best revenge. well of him.

I

The judgements of god
[are] unsearchable.

Disobedience displea-
seth God.

To judge others, is
perilous.

n dangerous.

* Unbelief defileth all * Infidelity.
things.

H 2

We

Sententia Pueriles,

o when the cause is knowne.

* impious men.

p prosper.

q Vnbeleef.

r overthrowne.
f devices.

* contemn.

* [Men] not knowing, or ignorant of.

* gone unto, or attempted.

z credit.

z a delight.

* in the onely Name.

x sleepe or lazie in doing good works.

Wee must judge o after the cause known.

The counsels of * ungodly men doo not p succeed.

q Incredulity is the root of all sins.

Vngodly [men] are r confounded by their owne f counsel.

The ungodly * despise the gifts of God.

* They that knowe not the law of God, are accursed.

All things are to be * taken in hand in the fear of God.

To hurt another mans z good name, is z a pleasure to ungodly [men.]

We are saved * in the Name of Iesus alone

We must not be x drowsie

lie in good works.

What thing *y* the un- *y* the ungodly [man.]

godly chiefly feares,

z happens unto him. *z* the same befallerth him.

All things *al*. fall out for *al*. yeeld, *viz.* turn to evill, or
evill to the ungodly. for the worst.

L

[Our] living [is] to
bee got with labour.

God blesses the liberal.

Wee must labour, that

we may *a* profit [our] *a* benefit, or doo good to.
neighbour.

The *** joy *** of the just *** mirth, gladnes, rejoycing.
never perissheth. *** of just men.

b Store *c* of childrē [is] *b* Plenty.
the best gift of God. *c* of good children.

Longer life, *** longer- *** long-continuing.
lasting calamity.

M

We must obey the ma-
gistrate.

*** [There is] a certain *** The time of death is certain.
time of death.

Diseases com for sinne.

Sententia Pueriles,

* exhibited.

* greater, *or* by age or dignity

d done of [or by] God rashly.

* Evill [men.]

* good [men.]

* health.

e for.

f unkinde.

* Men not obeying.

g Death eternall, or the second death.

* right or authority.

h bad.

* by another.

* good.

Honour [is] to be * gi-
ven to our * better.

Miracles are not *d* don
rashly of God.

* The evill are to be pu-
nished, that * the good
may not be hurt.

The mercy of god [is]
the beginning of our
* salvation.

The mercy of god [is]
necessary *e* to al [men]

A *f* hard death follows
a good life.

* They that obey not
holesome admoniti-
ons, perish.

g Death hath no * powr
upon beleevers.

An *h* evill magistrate is
given to an evil peo-
ple.

Evil is not driven away
* by any other means
but by * goodnes.

God

God useth evill [men]

as *i* instruments.

i instruments to work-by.

N

We must not judge
rashly.

No evill [*k* will bee] *k* shall escape unpunished.
unpunished.

Nothing is worse than
l ingratitude.

l unthankfulness.

We must *m* speak ill* of
no man.

m curse.
* to no man.

No man [is] without
fin.

No man [is] innocent
before God.

No man is born * for
himself alone.

* to.

A just [man] abuseth
nothing.

Vngodly [men] *n* bear
not *o* correction.

n will not bear, *viz.* will not in-
dure to be corrected.

Nothing is easier than
p to calumniate.

o chastisement.

p to accuse maliciously, or to
charge falsely or spitefully.

No prophet [is] ac-
cepted in [his own]
country. H 4 The

* of the people of God,
q smallest.

r pernicious.

* staies for [or passeth for] no
externall thing.

* curseth.

* We all are.

* impure.

Sententia Pueriles,

The number * of Gods
people is the q fewest
We can do nothing of
our selves.

Nothing is more r pe-
stilent than evill do-
ctrine.

God forgets not his.
Nothing [is] blinder
than the heart of an
ungodly man.

God * regards not any
outward thing.

You have not begunne
well enough, unlesse
you persevere.

O

God * detests idlenesse.

* We are all sinners.

All the works of men
[are] * unclean.

The work-man is wor-
thy of his meat.

A new life [is] the best
repentance.

The

The *f* concupiscence *f* lust or fervent desire caused by
of the eies deceiveth the eye.

All our things * [are] * are put or consist.
in the hand of God.

All things are possible
to the beleever.

God respecteth not the
work; but the minde.

All things are made for
man.

All things are made by
the word of God.

All things [are] to be
interpreted * to the best *r* expounded or construed.

" The oportunity [is] * to the better.
* ever to be observ'd " The fit season for any matter.
* to bee observed not no where.

Drowfinesse * in praier * of praying.
[is] an ill *x* presage. *x* signe or prognostication.

P

God casts downe * the * mighty [men.]
mighty.

The Lord *y* cherissheth *y* doth foster or make much of.
the godly.

Sin [is] the cause of
death.

Love

* Charitie.
⁊ hideth.
⁊ pain.
* of ungodly [men.]

* of godly [men.]

⁊ put out, or taken away.

* to godly [men.]

* yeeld or turn.

⁊ forgiven.
* of.

⁊ Whatsoever.

⁊ acceptation for any outward
respect.

Sententia Pueriles,

* Love ⁊ covers sinnes
The ⁊ punishment * of
the ungodly. [is] e
ternall.

We ought to obey our
parents.

The memory, * of the
godly [is] eternall

God avenges the poor.

Sins are not b blotted
out by [good] works

Sweet things are seafo
ned with bitter * to
the godly.

All things * fall out to
the godly for good.

A good Prince is given
from the Lord.

Sins are c remitted * by
the grace of God.

God feedeth his most
surely.

⁊ What is without faith
is sin.

There is no e acceptation
of

of persons with god.

* The wage is not to be deferred to the poor.

f The hirelings wage [*or* hire of the poor] is not to be put off or kept unpaid.

* God alone remits sin.

* Only God.

The world is governed by the providence of God.

The mercifull God is the best inheritance.

* The childe bringeth nourishment with it into the world.

* A boy.

g food or sustenance.

Q

Hee that *b* goes about more, obtains lesse.

b sueth after, *i* or seeks ambitiously after more.

They who *i* endeavour [to] great matters, *k* effect nothing.

i attempt or go about.

k bring nothing to passe.

R

The Common-wealth flourisheth *l* for the godly.

l through the godly, or for the cause of the godly.

There shall be rendred to every one according to [his] deeds.

Good

* Right admonitions [or coun-
sels.]
m cast-awaies, or men ordained
to destruction.

* things.

n reproof.

o calumnie, viz. false accusati-
on, or malicious detraction.

* proud [men.]

* society or fellowship.

* performed.

p not weapons without wisdom.
q Seditious persons never sped
well in the end.

* Good . admonitions
make m reprobate
worse.

Wee must use [our]
* goods: but we must
not trust in them.

Let [your] n repre-
hension bee without
o calumniation.

S

Old age is to bee reve-
renced.

God destroyeth * the
proud.

Evill * company is to be
shunned.

Successe is of God.

Pride [is] the destroy-
er of foules.

An offense is not to bee
* given to children.

Wisdom defends [us]

p not weapons.

q It never fell out well
to seditious persons.

No

No man is saved without faith in Christ.

No man is wise without the word of god.

Wise [men] * indure chastisement. r They that are wise. * bear.

Satan cannot hurt, * unless God give [him] leave. * except God permit [him.]

God makes the counsels of wise [men] vain. s brings to nought, or overthrowes.

Humane wisdom [is] foolishnesse in the things of God. t Mans wisdom.

T

Wee must bee *u* angry *u* slowe to anger. slowly.

* Tranquillity is not to be hoped-for in this life. x Quiet security.

They that fear the lord shall live well.

V

The wil of god is good

We